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Mrs Willie H Riddick

Vol. 42

No. 1

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

JANUARY, 1920

TABLE OF CONTENTS.

| | PAGE |
|---|------|
| Poetry. | |
| The Lord is King | 1 |
| Correspondence. | |
| Elder J. C. Denton—Experience | 2 |
| Elder J. E. Adams—Recent Tour | 4 |
| Editorials. | |
| <i>By Elder S. Hassell:</i> | |
| Beginning of Volume XLII | 6 |
| "The One Thing Needful" | 8 |
| If in Arrears, Please Remit | 20 |
| <i>By Elder Lee Hanks</i> | |
| A Saviour That Serves..... | 10 |
| <i>By Elder J. H. Oliphant</i> | |
| Love is the Best Gift | 11 |
| <i>By Elder J. T. Satterwhite</i> | |
| "Going on to Perfection" | 13 |
| <i>By Elder G. W. Stewart</i> | |
| What Shall Be Done In The Case of Disorderly Elders or Preachers? | |
| Is It a Problem? | 16 |
| Obituaries. | |
| J. G. Weaver—Death of Mrs. Mamie Moore | 20 |
| Deacon William Slade | 21 |
| Mrs. Joshua T. Rowe | 22 |
| Deacon M. A. Meares and Wife, E. C. Meares..... | 23 |
| Mrs. Can Carver | 24 |
| Thomas W. Bloodworth | 25 |
| Wm. D. Woodell | 26 |
| Mrs. Mary E. Jackson | 27 |
| Mrs. Susan J. Sullivan | 28 |
| Cora Price | 29 |
| Mrs. Lucinda (Lawson) Van Meter..... | 29 |
| Change of Address..... | 30 |

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 42

WILLIAMSTON, N. C., JANUARY, 1920

No. 1

THE LORD IS KING.

The Lord is King! Lift up thy voice,
O earth, and, all heavens, rejoice!
From world to world the joy shall ring,
The Lord Omnipotent is King!

The Lord is King! Who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways;
Let every creature speak His praise.

He reigns! Ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at your Father's side,
The Man of Love, the Crucified.

Come, make your wants, your burdens known,
He will present them at the throne;
And angel bands are waiting there
His messages of love to bear.

Oh, when His wisdom can mistake
His might decay, His love forsake,
Then may His children cease to sing,
The Lord Omnipotent is King!

JOSIAH CONDER (1824).

EXPERIENCE.

LONGVIEW, TEX., August 10, 1919.

ELD. S. W. COX, Dallas, Ga.

Dear Brother in the Lord: I have read and re-read your letter in *The Primitive Baptist* of the 5th instant, and it so stirs my memory and emotions as to cause me to write a few of my thoughts; though I am just up and about some from nearly two months' sickness, in which paralysis so affected my body as to make it difficult for me to write and also to talk so as to be understood distinctly. I was born three miles southeast of Dallas, on July 2, 1845, which puts me now in my 75th year. My father, John Denton, lived in that town in the year 1855, but removed to Fayette County, Ga., in 1856. It was in that year (1855) that I first felt deep convictions of sin, and which continued with me, more or less, and sometimes deeply, until on Friday evening before the 2d Sunday in October, 1865, when, as I humbly trust, "it pleased God who separated me from my mother's womb and called me by His grace, to reveal His Son in me," which event, in the way it occurred, was a very great and happy surprise as well as a revelation to me. What was then shown me, as to the way of salvation, I have in my poor way proclaimed for over 50 years—the immutability of God in His love and purpose to save His people. Of course the Scriptures teach what the Spirit reveals, as they were inspired by Him, and they testify of Jesus as a full and complete Saviour. I had thought salvation would come to me, if ever it did, because, in part at least, of my own "willing and doings"; but my promises and vows had been broken and my self-ruin seemed complete. It seemed God had changed from a possible Saviour to a decided and angry Judge, and that the only hope for me lay in a change of attitude in Him. The question came with force, "What shall I do?" Then the answer, "Go and pray; it is all you can do." Accordingly I started from where I was to a woods, a secret place, and as I walked an old roadway, with bowed head and a despairing heart, fearing I could not prevail with God, by agonizing prayer, to change His mind toward me, it

pleased Him, as I humbly trust, "to reveal His Son in me." I saw Jesus in the air above, and somewhat to my left, and He was pure and holy and all-glorious; and from beyond and above these words, from the Father, were spoken to and within me, "It is *you* that have changed, and not Me." All this, though so clear and definite, seemed "within the twinkling of an eye," as it were; and my sense of guilt was gone, and a disposition of praise had taken its place, and I went no further towards the place chosen for agonizing prayer, but dropped upon my knees and exclaimed this prayer: "*Lord*, let me *praise* Thee!" I then arose and returned to the house (my father's old home in Fayette County, Ga., he and mother having then passed away). The whole scene—spot of earth, surroundings, and event have ever, until this good hour, been clear to my memory. The next morning I walked seven miles to an old Baptist Church, mostly of gray-haired members, and a small body, and joined them. And now, in retrospecting, I can say with the poet:

"How oft have sin and Satan strove
To rend my soul from Thee, my God!
But everlasting is Thy love,
And Jesus seals it with His blood!"

This is it, the *immutable* love of the Father ("It is *you* that have changed, and not Me!"), and the sin-cleansing blood of the Son, that constitutes the Ark of Safety from the "billows of divine wrath." This I feel most assuredly to be so in my case. "Deep calleth unto deep" here—the depth of weakness, ignorance, and depravity of nature and actual sin in me, calls to the depth of "the riches of the wisdom and the knowledge of God," the "wisdom, righteousness, sanctification and redemption" there is in Christ Jesus. In the experience I have related I saw this: That instead of having looked to me, God had looked to "*the Man, Christ Jesus*," for satisfaction to violated law and offended justice, and in Him had found it. Hence, He had not changed, and in that was the ground of my forgiveness, and justification. In this way only could the justification of a criminal against His law, and before His throne, come about. "Him who

knew no sin he made to be sin for us, that we might become in him the righteousness of God," 2 Cor. 5:21 (1911 Bible). It is "in Him" only that we can have the righteousness of God. So we read: "According as he chose us in him before the foundation of the world, that we should be holy and without blame before him, having in love predestinated us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will." Eph 1:4, 5. "Behold, I and the children whom God hath given me." Heb. 2:13, latter clause. But, pleasant as it is to me to write on this theme (the ground of all my hope and desire), I must desist. I have used a part of two days in writing this, being somewhat paralyzed in my sickness of late; and the doctors say I am liable to a second attack, and which, of course, is liable to be worse, if not fatal. But I was moved to write on reading your letter; and, having for forty years written, more or less, for THE GOSPEL MESSENGER, I send it to that paper for publication.

May "the God of all grace" be to you "the God of your salvation," preserving you through life, not only from open "adversaries," but secret enemies, the flattering tongue, and bribery in any form, so that you may fulfill the ministry, which you have received with joy, and without any just reproach; for such a life I feel to be of superlative importance to our young and coming ministers.

Yours in hope and love,

J. C. DENTON.

RECENT TOUR.

ANGIER, N. C., November 8, 1919.

ELD. S. HASSELL:—

Dear Brother in hope:—As many brethren, sisters, and friends requested me to write on my return from visiting the Associations, I will pen a short sketch of my visit. After leaving the Kehukee Association in company with our dear brother, Eld. J. E. Herndon, I went to the Contentnea, White Oak and Mill Branch, visiting churches between the Associations. I can truly say that

I never enjoyed any visit I have ever taken more than this one. At yours, the Kehukee, I thought and felt that I never saw more love, union, peace and sweet fellowship manifested among the dear saints. The preaching was able, good, sound, comforting, strengthening, and edifying. How thankful we should be to the good Lord for such gifts to His dear people! I fear they are not appreciated as they should be. Many of them, like yourself and the unworthy writer, will not be here much longer.

At all the other Associations and churches I visited much love and peace seemed to prevail. "How good and pleasant it is for brethren to dwell together in peace and love," which is of God. Let me say to the dear children of God everywhere, as Paul to the Saints at Ephesus: "Be ye, therefore, followers of God, as dear children, and walk in love, as Christ has loved us, and given himself for us an offering, and sacrifice to God for a wheat smelling savour." When the people of God are walking in love, they are on safe ground, and in no danger of falling out by the way. I would exhort, admonish, and beseech the beloved of the Lord to let brotherly love continue, endeavoring to keep the unity of the Spirit in the bonds of peace. As I know I cannot be here much longer, I do think and feel that there should be more preaching and teaching on this line among our ministers than is and has been—not dwelling on certain points and principles of the doctrine to the neglect of other important practical teaching, like the Apostles taught in their Epistles to the Churches.

I visited Mt. Pleasant Church in Lee County, S. C., 4th Saturday and Sunday in October and had a pleasant and lovely meeting; then back to Black Creek Church in Horry County, S. C.; then to the Mill Branch Association. They had had some trouble among them, but it was adjusted satisfactorily, I hope; and dear Elder Bell preached the Introductory Sermon, much to the comfort of us all. I do hope they will forget the past, and live in love and peace, as they have in bygone days.

I returned home Tuesday, November 5th and found all in usual health. I am well. I hope I feel thankful to God for His goodness and mercy to me—a poor sinful man. I hope, saved by the grace of God. I wish to say

in conclusion to the many dear brethren, sisters and friends with whom I met and worshipped with, who were so good and kind to me, I never will forget your love and thoughtfulness of me—poor as I feel to be. May the good Lord bless you abundantly and give you a heart and spirit to remember me at the Throne of Grace. Finally, farewell, live in peace, be of good comfort and the God of love and peace be with us all, both now and forever, in a world without end. To Him be all honor and glory for His great and glorious salvation. Amen.

J. E. ADAMS.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

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BEGINNING OF VOLUME XLII.

With this number the 42d volume of THE GOSPEL MESSENGER begins.

During the past year we have been called to part with our beloved brother, Elder J. E. W. Henderson, as an

Associate Editor, who, we are assured, has entered into that rest that remaineth for the people of God; and we have added our esteemed brother, Elder J. T. Satterwhite, to our Editorial Staff.

All material things are changing—the sea and the land, the seasons, plants and animals, the forms and fashions of men, the nations of the world, the passing generations, the fleeting clouds, and even the drifting stars; but the Eternal God is unchangeable, and so are the spiritual truths of His Holy Word.

The last perilous times are upon us. After all the efforts of three hundred years, not only does the great body of the heathen world remain in the gulf of degrading idolatry and superstition and vice, but also the so-called Christian world, both Catholic and Protestant, is almost overwhelmed with infidelity, corruption, and violence. A denial of all the fundamental truths of the Scriptures—the sole eternity, infinity, Trinity, immutability, sovereignty of God, His omnipresence, omniscience and omnipotence, His holiness and mercy, His foreknowledge, election, and predestination, His creation of the universe out of nothing, His perfect control of all beings and all events, the fall of man, the salvation of sinful man by the atoning work of the Son of God and the renewing work of His Spirit, the resurrection of all the dead, and God's righteous judgment of them, His receiving the righteous to everlasting happiness, and His consigning the wicked to everlasting punishment—I say that a denial of all these great truths of the Word of God, emanating from the universities of Germany, the haters of truth and righteousness, and of God and man, has invaded and poisoned the Universities, Colleges, Theological Seminaries, Periodicals, Pulpits, Day Schools and Sunday Schools of Christendom; and those who believe, or profess to believe, the most important truths of the Scriptures, are, in many places, divided, and seem cold and indifferent toward the worship of God and toward one another. "Watchman, what of the night?" It is a time of gross spiritual darkness; even the wise virgins are slumbering and sleeping; the night deepens; but the glorious morning cometh, when Christ, the only and Almighty Saviour of sinners, will appear, and end the

growing darkness with bright and blessed day (Isa. 60:2; 21:11, 12; Zech. 14:4-9; Matt. 25:1-13; Heb. 9:28; Rev. 22:20, 21).

S. H.

"THE ONE THING NEEDFUL."

LUKE 10:42.

In the Middle or Dark Ages, when the Romish Apostasy (Mystical Babylon) overshadowed, dominated, and cursed the world with falsehood, idolatry, despotism, terror, wickedness, and bloodshed, the Mother of Harlots (Rev. 17), condensed all the commandments into one: "Give Gold," that is, to her, for the spread of her heresies and crimes over the whole world. Pope Leo X regarded the religion of Jesus Christ as a most profitable fable to him and his associates. By the sale of indulgences to sin he finished the building of the so-called Cathedral of St. Peters at Rome, that cost sixty million dollars. A white-washed Pagan, he had little head knowledge, and no heart knowledge of the religion of the Lord Jesus.

And, as the darkness of spiritual night is deepening upon the world, following the example of Pope Gregory XV, the great body of Protessants and Baptists in the United States are planning and striving to raise hundreds of millions of dollars to educate and missionize and proselyte and regenerate the world, when all the teaching and all the money of men cannot save one single soul from ruin! *The one thing needful* for this momentous and eternal work is the atoning blood of Jesus applied by His quickening Spirit to the heart; this is the good thing that Mary preferred to all earthly things, and that every enlightened child of God chooses above all other things, and that will never be taken away. "The world by wisdom knows not God" (1 Cor. 1:21), and with all its natural wisdom (which is "foolishness" with Him), and all its material wealth (which is "the manum of unrighteousness" with him, Luke 16:9), cannot teach any human being to know God; for God Himself, who is omnipresent, omniscient, and omnipotent, must make Christ unto us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30,

31; Heb. 8:9-13; 1 John 2:27; John 6:45). Proud and boastful, false accusers and despisers of those who believe in and love the truth, lovers of pleasures more than lovers of God, they substitute the natural for the spiritual, the form for the reality, the shadow for the substance, the profession for the possession of religion, the work of man for the work of God, ever learning and never coming to the knowledge of the truth they wax worse and worse, deceiving and being deceived (2 Tim. 3:1-13, and they blindly rush into midnight darkness (Matt. 25:1-13), and into the judgment of the great day (2 Pet. 3:7; Jude 6), when the Lord Jesus Christ will come in person again to the earth, and find little true faith among men (Luke 18:8), and will condemn to everlasting separation from Him and to destruction the many who have falsely prophesied in His name, and claim to have cast out devils, and to have done many wonderful works in His name (Matt. 7:21-23).

It is the essence of the Divine law, implanted in our hearts by the Holy Spirit, to love God with all our heart, mind, soul, and strength, and to love our neighbor as ourselves (Matt. 22:36-40; Heb. 8:7-13); to devote our time and talents, our attention and substance to the worship of God, and to do unto others as we would have them do unto us, to minister in humble love to the afflicted and the destitute, as we may be able and as we may have opportunity, to teach the ignorant, and warn the unruly, and reclaim the erring, to thus follow Christ, our blessed Saviour and our perfect example, to live soberly, righteously, and godly, to do justly, love mercy, and walk humbly with our God, to help the Lord's ministers on their way after a godly sort, and to be a blessing to our fellow-men; and we are, not to ignore or pervert, but to maintain, in purity and fulness, all the teachings of God's Holy and Infallible Word, and to feel and to declare that, infinitely above all human wealth and all human education, we need the Divine outpouring, upon all flesh, of the Spirit of life and light and love and truth and prayer and praise and holiness. Then peace and prosperity, health and happiness, love and kindness will abound among men; the knowledge of the glory of the Lord will fill the earth as the waters cover the sea; and there will be a new heaven and a new earth wherein

righteousness will dwell. Of this glorious event we are perfectly assured by the immutable promise, the infinite mercy, and the almighty power of God. S. H.

A SAVIOUR THAT SAVES.

I have been meditating today upon what a great Saviour we have. He does not offer salvation to an alien, for the sinner is so dead that an offer of salvation could not possibly do him any good. He has neither will nor power to accept it. An offer of life to Adam, when he was a lifeless lump of clay, could have done him no good. Propositions might have been made to him, and he would have remained lifeless. God breathed into Adam's nostrils the breath of life, and the man who was destitute of natural life became a living soul. The same sovereign power that gave natural life is the power that must of necessity give spiritual life to the sinner. The natural man is alienated from God, and is dead in trespasses and sin. All the preachers, money, Bibles, protracted meetings, and Sunday Schools on earth could not have imparted life to Lazarus. When the life-giving voice of Jesus spoke to him, he lived, and came forth. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. There are no conditions in this positive declaration of Jesus. He did not use any means or human instrumentalities to assist Him. He needs no assistance of His creature man. All the blood shed upon Jewish altars, priests and prophets all combined, together with the moral and ceremonial law, could not expiate the guilt of one poor alien sinner, and prepare him for heaven and immortal glory. Man is a failure. He is but a small dust of the balance, and the inhabitants of the earth are but as grasshoppers. God does not need the small dust of the balance and grasshoppers to help Him accomplish His purposes in man's salvation. He speaks the word, and it is done. He does His will in the Army of Heaven and among the inhabitants of the earth, in the seas and in all deep places, and none can stay His almighty hand. He bore our sins, all of

them, in His own body on the tree. He paid all of our debt; expiated our guilt, justified us by His righteousness, regenerates us by His Spirit, takes away our hard, stony heart, and gives us a heart of flesh, and sheds abroad His pure sweet love in our hearts, causing us to hate sin, and love holiness and righteousness. He loved us, washed us from our sins in His own blood, and makes us kings and priests unto God. He cleansed the leper, restored sight to the blind, caused the dumb to speak, the deaf to hear, the blind to see, and the lame to leap as an hart. He made a fishing Peter a preacher of the Gospel, though ignorant and unlearned. He made Saul, who breathed out threatenings and slaughter against the Church of God, to pray to God, to love and preach the doctrine he once hated. He never failed in a single instance to accomplish His designs. In the city of David is born this day a Saviour, which is Christ the Lord. A Saviour is one who saves. He begins the work and performs it to the day of Jesus Christ. He elements us to live in the spiritual realm, and prepares us to be followers of God as dear children, and to walk in love. He supplies our needs, and leads our roving feet to tread the heavenly road, and new supplies each hour we meet while pressing on to God; preserves us through life, and takes our souls to Heaven at death, and will resurrect our bodies from the grave, and soul and body will reunite, and man in his entirety will be saved in Heaven. There will be no sickness, pain nor death in Heaven. We shall bask in God's sweet smiles forever and ever. Just a few more stormy clouds and dark nights, and the dear Saviour will call us up higher. Blessed thought! The remnant of my days I would spend to His praise. From start to finish our salvation is of the Lord. This salvation saves all classes, from the most moral to the out-breaking criminal, making them all one in Christ Jesus.

L. H.

LOVE IS THE BEST GIFT.

The Church at Corinth was to "covet earnestly the best gift." The Church should desire the most useful gifts in its own body. A church with such gifts is

greatly blest—sound and able ministers of good report of them that are without, men gifted in exhortation, and men that understand discipline, and are gifted in dealing with difficulties, and knew how to keep things in order. Such a church is blest of the Lord. Steadfast, unmovable, rooted and grounded in Christ, and not carried about by every wind.

It is not that a minister should desire to be the best preacher and so regarded; to covet such a thing is wrong. Churches are liable to overlook the greatest gift, and think it too small to meet their vanity, to feel like they must have the most learned and eloquent, can't endure a feeble gift. We are not "to mind high things, but condescend to men of low estate." There are some Primitive Baptists amiss on this subject, who complain of the dress and gestures if not to their liking.

We should love the minister, if he is meek and lowly. The Saviour was gifted in meekness. John was plain in his dress; and we should be content with such men.

The more excellent way Paul referred to was charity or love. No matter how eloquent or learned one is, he is worthless unless he possesses this. No act is of value without it; a little pride and self-conceit ruins all he does. Charity gives value to everything we do and every word we say. An unlearned minister that loves the cause and the people is a precious gift. Love does not hide itself; it comes to the surface, and lights and blesses the whole Church.

Charity suffereth long and is kind; can bear to be abused, yet retains its sweetness. Love can endure great hardships or bear great burdens. A minister must have this to do the work assigned him. A mother has great cares in her children, and is blessed with love as strong as death to prepare her to do the task. Jesus says: "Lovest thou me?" For one to be a good church member he must have a heart full of love to the cause he serves. For 50 years, filling their places in the church, I remember some who are gone that once blest the church with their means and labors.

One who loves truth "believeth all things, hopeth all things, endureth all things." "Charity never faileth." Learning will fail; when men grow old, they fail in memory, and in their knowledge, but yet their love remaineth.

When one is old and worn out his love to the church yet remains, and he weeps over the sorrows of Zion, and even in death he is happy to learn of good to the Church. "Faith, hope, and charity, but the greatest of these is charity." From this we learn that charity is greater than faith or hope, perhaps because it will live on in Heaven; faith shall be exchanged for sight, and hope be realized. So these two will not be needed in Heaven, but charity shall never die, but endure to all eternity. A church of loving members, with a loving pastor, all in agreement about all things, is a sweet place to be, where each hides his brother's faults, and shows a brother's love. We find strife and vainglory in the church and in ourselves, but it will not be so in Heaven. J. H. O.

"GOING ON UNTO PERFECTION."

"Therefore leaving the *principles* of the doctrine of Christ let us go on unto perfection." Heb. 6:1.

Some hold the view that Paul here means that when we have been fully taught the doctrine of Christ, we should go on unto practice, and that this is the perfection we are to go on unto. But he does not say leaving the doctrine, but the *principles* of the doctrine of Christ. They were to leave the principles as so abundantly set forth in all of the type and shadows and in all the ceremonies and commandments taught by Moses in the law, and go on and enter into that fullness and completeness and perfection of Christ, which these things pointed to.

For by one offering he has *perfected forever* them that are sanctified, Heb. 10:14. The *law* made nothing *perfect*, but the law had a shadow of good things to come, but could never with those sacrifices which they offered year by year continually make the comers thereunto *perfect*, Heb. 10. These Hebrews had long served under the old tabernacle, under the Levitical priesthood, and in all the things pointing unto the coming of Christ and the blessings secured to us by him. The law had a shadow of good things to come; and while a shadow, they did set forth all the principles of the doctrine of

Christ—repentance from dead works, and faith toward God, the doctrine of baptism and laying on of hands, and the resurrection of the dead, and eternal judgment, Heb. 6:1, 2.

In his effort to lead them to leave their former manner of worship, which held good until Christ came, he said as he pointed them to Christ, "Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing. For, when for the time ye ought to be teachers, ye have need that one teach you again which be the *first principles* of the order of God." And *these first principles* of the doctrine of Christ were what he wanted them to leave, and not serve under the oldness of the letter. "In that he saith, a new covenant he has made the first old." "Even unto this day, when Moses is read the veil is upon their heart, but when it shall turn unto the Lord, the veil shall be taken away.

These Hebrew saints were much blinded and hindered by false teachers, and were not able for the time being to heed the Word of the Lord, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. And in the 3d verse we find, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And when the Gentiles had done this, and the Church under the new covenant had been established in Galatia, they were led to believe by false teachers that they could be justified by the deeds of the law. "O foolish Galatians, who hath bewitched you that you should not obey the truth?" And he had to tell them that the law is a schoolmaster to bring us to Christ. Therefore, learn of this schoolmaster with all of his good, righteous, and necessary teaching under the law, setting forth therein the principles of our salvation through Christ, and laying down the gracious doctrine in types and shadows; but all was now fulfilled and finished. Therefore, leaving the principles of the doctrine of Christ, as had been taught by this schoolmaster, let us go on unto perfection.

God has provided some better thing for us, that they without us should not become perfect. "Old things have passed away, and behold, all things have become new." So let Jews and Gentiles leave the old, and walk

in that new and living way which Christ has consecrated for us.

It is most interesting to the child of God to read the Old Scriptures, and notice in how many things, and in how many ways, in such a striking manner all of the principles of the doctrine of Christ are set forth. When Abel offered that lamb, the principles of man's redemption could be seen, and no doubt he understood in this manner the plan of man's salvation. And on down to the coming of that Just One, Abraham, Isaac, and Jacob, and millions of others, in all of their service, they had brought to their view, in types and shadows, the principles of the doctrine of Christ. They were not called upon to leave these things, for they were gracious principles, and this was God's method of bringing to their understanding things to come. "And these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," Heb. 11:13. How plainly Christ was set forth when Abraham offered up Isaac, his only son, upon an altar. "My son, God will provide Himself an offering." But when the great Antitype had come, to wit, Jesus, and had fulfilled all that was written of him in the Psalms and in the prophets, then it was useless to continue to serve the law; and hence Paul said to them in the language of the text, after having so wonderfully, and *scriptually*, pointed out Christ to them in this Hebrew epistle: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Truly, this is the last dispensation of God, for "Christ is the end of the law for righteousness to every one that believeth," and has entered into heaven itself, there to appear in the presence of God for us, and we look and wait for his second coming with fond hope, not to do anything more for poor sinners, but to receive those whom he has already redeemed.

In love,

J. T. SATTERWHITE.

WHAT SHALL BE DONE IN THE CASE OF DISORDERLY ELDERS OR PREACHERS? IS IT A PROBLEM?

An elder whom I have known and loved a long time, writing to me about certain very disorderly elders or preachers among us in certain sections, says: "When I think of David with the wife of Uriah, and him a man after God's own heart; and of Solomon with his many wives, and he a type of Christ; of Peter denying the Lord profanely right in his presence; of Thomas saying, 'I will not believe it is the Lord till I put my fingers in the nail prints,' and of the woman taken in adultery, whom Christ told to go and sin no more, carrying with it the idea she was guilty, etc., I must admit these are hard problems to solve, and bring me right to the foot-stool of Sovereign mercy."

Now, some who are inclined to tolerate and uphold disorderly preachers and others, would be ready to construe such language as this into defense of or palliation of, upholding, winking at and sustaining such characters as those just mentioned; but, knowing the brother as I do, I am confident that such is not his purpose, for he is too good a man for that; but let us investigate the matter carefully and in the light of the real facts, in the different cases as presented in the Scriptures. Because it is said that David was a man after God's own heart (1 Sam. 13:14) we are not to conclude that God approved of, winked at or condoned David's great sin in connection with Uriah for while the Lord pardoned David in that sense that He did not take his life, yet God did punish him severely, for by Nathan, the prophet, He told David that because of his sin against Him the sword should never depart from his house—and that He would raise up evil against him out of his own house, etc., etc., in fulfillment of which David's own son, Absalom, arose in rebellion against his father, drove him from his wives and from his throne and from Jerusalem into the wilderness, where he became a wanderer, fleeing from his own son in his old age, weeping as he went, and the people fleeing and weeping with him, and to make

his punishment more humiliating, there went along over against him an enemy, a bad man, a son of belial, who cursed King David as he went. Besides all this, think of the death of his beautiful, beloved and rebellious son, Absalom, and of how David wept over him when informed of his death. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee. O, Absalom, my son, my son." This is enough I think to show that King David was punished severely for his sins against Uriah, which was against God—a punishment in preference to which many would choose death even to this day. (See an account of the punishment foretold by the prophet, 2 Sam. 12:7-13.)

Solomon went off after strange gods in old age and was guilty of idolatry, on account of which the Lord punished him by rending the kingdom from him, and making one of his servants, Jeroboam, king in his stead over ten tribes of Israel, yet for David, his father's sake, left him two tribes, Judah and Benjamin, which separation or rending occurred soon after Solomon's death.

Hence, we see that God did punish both David and Solomon for their sins, David for his carnality and gross immorality, and Solomon for his idolatry.

Consider what Paul has to say of the sins of Old Testament saints, for he shows that every transgression and disobedience received a just recompense of reward (Heb. 2:2), and in his letter to Corinthians, 1st letter, 10:1-12, says that the sins and disobedience of God's people after the flesh were written for our example, to the intent that we *should not* lust after evil things, etc., as they did, hence were not written that we should refer to them, or adduce them as examples to justify us in this age in our sins, or in tolerating disorder in the ministry or in the church; for, when we do this, we are doing the very opposite of what the apostle exhorts us to do.

Peter—I see no similarity between the lying of Peter and Ananias, for although Peter had been forewarned of his fall, and all the disciples plainly told that Jesus would be betrayed, and crucified, and would then rise from the dead, all the record and circumstances plainly show that they did not understand what was meant by it

all. (See Luke 24:13, 25.) So it was under the excitement of fear and of great personal danger that Peter sinned, or lied, a thing which any of us are liable to do even to this day. The scenes and circumstances under which he committed this great sin, never occurred before and never will again in all history. Nothing in Peter's case to encourage the willful, malicious, cool, deliberate, calculating liar.

As for the adulterous woman of John 8:3-11, she was not a disciple of Jesus, nor member of His visible church. Jesus did not condemn her to be stoned to death, because to have done so would have been a violation of the Roman law, and hence would have involved Him in trouble with that power; for it was not lawful for the Jews to put any one to death. Jesus did not come to take life, but to save it. The blessed Saviour was too wise to be caught by His crafty enemies. The whole lesson is a beautiful example of letting each one attend to his own business in his own sphere. Nothing in this is in conflict with Rom. 16:17-18 and 2 Thes. 3:6. What is said about Peter applies also to doubting Thomas.

We find nothing in all these cases in conflict with the law of the Lord concerning the qualifications and character of Gospel ministers, as expressed in 1 Tim. 3:1-8, and Titus 1, in particular, and the three letters of Paul to those young ministers and others of the New Testament in general.

It will be seen according to these high and holy laws or rules for the ministry that no man of immoral, bad, doubtful or suspicious character has the right to officiate in the Gospel ministry. Let churches and ministers read these rules carefully and prayerfully, and let us at the same time remember how transgressors were punished under the Old and New Testament dispensations, and ask ourselves in what sense disorderly ministers of today are punished if they are tolerated and fellowshipped by the Church. Shall we undertake to explain or interpret the plain rules of the order of the New Testament by types, Old Testament characters or doubtful passages, when these laws concerning the character of ministers are expressed in such simple and plain language without a shadow, without a parable or allegory? Shall we undertake to interpret a plain passage by

a doubtful or obscure one? If the sins of either Old or New Testament saints, and our own weakness and unworthiness, cause us to stumble and doubt what we should do in case of a bad or disorderly minister, for the same reasons should we not be in doubt, and hesitate to oppose and nonfellowship the minister that advocates Arminianism, apostasy, nonresurrectionism, or the human religious institutions of the day, such as popular missionism, Sunday and Theological schools, etc? Why in the name of consistency and the Scriptures should we be so prompt and zealous in opposing what we consider false doctrine, and so ready to hesitate in opposing immorality in a preacher?

The Scriptures require that the daily life of the minister shall be an encouragement, an inspiration and a defense of the humble believer; hence, it is said that, "A good example is the best sermon"; and "better an ounce of good example than a pound of doctrine"; and "He who lives well is the best preacher"; and "Preachers can talk but never teach, unless they practice what they preach." The preacher without a blameless character honors God with tongue but obeys the devil with foot; presents a form of doctrine, but denies the power thereof in his walk; professes that he knows God, but in works denies him; and so it may be truly said of all those preachers or Elders that tolerate, fellowship and uphold him, and such disorderly Elders and all that tolerate him will ere long bring down upon themselves the judgment of the great Head of the Church, who will remove their candlestick and cause them to become a by-word and a reproach among the people. Then let us remember that it is in vain that we try to uphold the truth and doctrine of the Lord, while we at the same time are associated with corrupt men in the ministry. I am glad to know that such things are not generally known among us, but in some instances, O shame upon us! they are to be found, to the suffering separation of loved ones, the heart-ache and anguish of soul of some of the noblest and purest among us.

May the Lord help us to be valiant for the truth in His holy and blessed name.

G. W. STEWART.

IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can.

S. H.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEATH OF MRS. MAMIE MOORE.

HAMPTON, FLA., November 16, 1919.

DEAR BROTHER HASSELL: At two o'clock Wednesday, November 12, 1919, Sister Mamie Moore passed into the great beyond, and yesterday all that was mortal we laid away in the family burying ground here on the place to await the resurrection day. Elder Kelly, a young licensed minister of this, the Suwanee Primitive Baptist Association, preached on the resurrection, as taught in 1st Corinthians, in demonstration and power of the Spirit much to our comfort. Brother Kelly well knew that the great theme of the resurrection was her great delight, and she never tired of talking about it. And it was great comfort to me that, when she died, Cleone, her daughter, and said to me—"Well, Mr. Weaver, mama was faithful to her belief to the end," which sunk deep into my breast and gives me hope that she has been changed from death to life. Sister Moore's life was filled with the greatest suffering of

any person I have ever seen; yet the Lord blessed her with patience to endure her great and peculiar afflictions to the end without a murmur, which seems to be a great mystery to the majority of people in this country, yet they say that her suffering and peculiar afflictions and great patience were all of the Lord.

While she is gone yet her life will live in the hearts and minds of the people always. Cleone sends thanks with me to the Baptists and friends for sending financial assistance and words of love and sympathy during these twenty years and ten months of great trials and sad heartaches, yet God's grace has been sufficient. But many were the times when the way was awfully dark and gloomy; yet she always said she felt the Lord would provide a way as long as she lived, and she was never disappointed.

We desire to especially thank you for sending Sister Moore the dear GOSPEL MESSENGER, which was a great comfort, also thank you for the great assistance you have rendered unto her family in every way.

As much as I found time I read the MESSENGER and other Baptist papers for her, which was a great comfort, and she had lots of company during the week and on Sunday also.

Pray for us, Brother Hassell, that we may be kept in the straight and narrow way, as I feel this morning to be as a ship upon the sea without an anchor.

Your Brother in Christ, I hope,

J. G. WEAVER.

DEACON WILLIAM SLADE.

Brother William Slade, son of William and Penelope Slade, was born near Williamston, N. C., April 5, 1841, and died at his home in Williamston, November 20, 1919, at the age of 78 years, 7 months, and 15 days. He married my half-sister, Cordelia Hassell, May 29, 1868; and their only child, Annie, was born May 5, 1873, and died October 12, 1884. His wife was born December 23, 1849, and died July 5, 1915. His daughter and wife and himself were buried on the Slade farm, 3 miles from Williamston, on the road to Hamilton, N. C. He was educated at the Williamston Academy and Trinity College, N. C. During the Civil War he was a lieutenant in Co. K, Third N. C. Cavalry, and served mostly in Virginia. After the war he assisted me in teaching in the Williamston Academy two years, and then aided my father, Elder C. B. Hassell, in the mercantile business, and then established a similar business of his own, which he conducted wisely, economically, kindly, and successfully until 1895, when on account of failing health he retired. He dealt honorably and kindly with his customers, and encouraged them to practice economy.

Feeling a conviction for sin and a hope of salvation through the Lord Jesus Christ, he related his spiritual exercises to the Primitive Baptist Church at Skewarkey, near Williamston, and was baptized by my father the second Sunday in January, 1869, and was soon chosen and ordained as a Deacon. He was gifted in public prayer, and devoted to private prayer and the reading of the Scriptures, and our religious periodicals, and delighted in the preaching of the gospel, and in entertaining, during a period of more than 40 years, his brethren and sisters and friends in his comfortable home, and in helping ministers on their way, and in contributing privately to the necessities of the poor and afflicted in North Carolina and

other States and in foreign countries. After the death of my half-brother, Dr. Alonzo Hassell, in 1888, he and Sister Cordelia took his youngest son, John Lanier, and after the death of my last wife in 1889, they took my infant daughter, Fannie, until her death at the age of five months, and then took my only other daughter, Mary, and reared them carefully and kindly, and John and Mary lovingly ministered to them in their prolonged afflictions, both day and night, and they were married June 4, 1914, and were deeply grieved at his death.

Brother Slade suffered greatly with indigestion, nervousness and sleeplessness for 24 years, and recently with weakness and palpitation of the heart; but, probably with rheumatism of the left shoulder striking the heart, his sufferings were ended apparently in his sleep, as he was found dead in his bed about 9 a. m., November 20. I believe that, through rich and reigning grace, he has entered into everlasting rest.

I had lived with him about four years, and I greatly miss his congenial religious companionship. Besides younger relatives and friends, he leaves two brothers, Mr. T. B. Slade, of Hamilton, N. C., and Mr. R. W. Slade, of Biltmore, N. C., and two sisters, Mrs. Helen Rhodes, of Montgomery, Ala., and Miss Fannie P. Slade, of Hamilton, N. C., to mourn his departure.

S. HASSELL.

MRS. JOSHUA T. ROWE.

DEAR BROTHER HASSELL: It again becomes my painful duty to chronicle the death of a lovable and loving wife. Addie Farmer was born on the 10th day of March, 1870, the daughter of Issac B. Farmer and wife of Wilson County, N. C., and was married to the writer of this notice on the 13th day of October, 1915, in the Primitive Baptist Church in Wilson, N. C., by Elders P. D. Gold and J. F. Farmer. After attending two Associations we came to my home in Baltimore on the 26th of the same month. Several years before our marriage my wife was baptized into the fellowship of the Primitive Baptist Church by Elder John W. Gardner, and lived a consistent and muchbeloved member to the end of her mortal journey. After coming to Baltimore she soon won the loving fellowship of all the brethren and sisters and the highest respect of those with whom she met outside the church. She was of a bright and cheerful disposition and shed light and good cheer upon all around her. Her health began to fail two years or more ago, but she kept up and going most of the time until the present year, when she was up and down alternately until the middle of April we took her to the Hospital for the Women of Maryland on her doctor's advice. She remained there thirty-nine days, improved some, and came home on the 25th of May and was able to ride out a little almost every day for several weeks. On the 25th of July, on her doctor's advice she returned to the Hospital where she was examined and treated by the best physicians Baltimore has. They gave her four transfusions of one pint of blood each time, and I feel that all that mortals could do for her was done, yet she continued to go down. We brought her home on the 30th of September, and her sister and I were almost constantly administering to her under the directions of her doctor, and praying the dear Lord to spare her to us. It was not His will, and so on the 10th of November last at 9:23 a. m. she quietly breathed her last, and I have no question that her soul rests in

the arms of her dear Saviour whom she loved and served on earth, while her mortal body sleeps in the cemetery at Black Rock Church in Baltimore County, Md., until Jesus shall come again and call it from the dust and fashion it like unto his own glorious body.

My dear wife's sufferings are now over, but oh how lonely and sad my poor heart is. My loss is so great. She was always so true and faithful in every detail, fitted by the Lord to be the wife of one who preaches the gospel of Jesus Christ. At home and abroad, in every place, day or night, I miss her so much, and my people mourn with me, for they all loved her. I pray for sustaining grace, but nothing eases my troubled heart long at a time. Elder T. S. Dalton of Baltimore, conducted the funeral services, speaking to the glory of God and to the comfort of those who mourn.

Brethren and Sisters, pray for me that I may have grace to resign myself and my all to the will of my dear Heavenly Father who never makes a mistake.

Your brother in much sorrow,

704 Linwood Avenue, Roland Park,
Baltimore, Md.

JOSHUA T. ROWE.

DEACON M. A. MARRS AND WIFE, E. C. MARRS.

Mauson Alexander Marrs, son of James and Elizabeth Marrs, was born in Benton County, Arkansas, October 9, 1840, and departed this life at his home in Marble Falls, Texas, March 25, 1918.

With his parents, he moved to Blanco County, Texas, where in 1861, he enlisted in the Confederate Army. He served in Co. C. Flurnoy's regiment during the war. After the close of the war he went to Salado, Texas, where September 19, 1866, he was married to Mrs. E. C. Russell. To this union was born six children—one died in infancy: James B. Marrs, of Guma, Arizona; Mrs. Elizabeth Hundley, of Marble Falls; Mrs. Emma Matthews, of Florence, Texas; C. M. Marrs and Mrs. Eva Ruble, Marble Falls. Besides the above Sister Marrs had two children by her first marriage—Mrs. Ellen Herble, now deceased, and Mrs. Isabelle Love, of Rio Hondo, Texas. Brother Marrs left a number of grand-children, one brother, M. S. Marrs, of Talpa, Texas, two sisters, Mrs. John Perry, of Bertram, Texas, and Mrs. C. Wyatt, of Belton, Texas. Brother and Sister Marrs were both received into Concord Primitive Baptist Church, near Salado, Texas, the 4th Sunday in December, 1865, and were baptized by Eld. Jesse Graham. In a short while Brother Marrs was chosen Deacon and Clerk of his church. Some years later he moved to Burnett County, he and Sister Marrs joining Mt. Moriah Primitive Baptist Church, by letter. A number of years later they located in Marble Falls, and both moved their membership to Lone Grove Primitive Baptist Church, of which the writer has been pastor since its constitution in 1913.

Brother Marrs was an industrious man, and Providence blessed him with a good living and some to spare for those who were needy. One writing of his death in the local paper says: "A more strictly honest man we have never known. He hated falsehood as he hated all forms of evil. His children were taught to tell the truth even when the truth was unpleasant to tell. No man was more honorable than he. To him God was the symbol of all that was good, wise, powerful, and beneficent."

At 4 p. m. March 26, after funeral services by the writer, assisted by Eld. W. R. Hornburg, Pastor of Missionary Baptist Church of Marble Falls, in the presence of the sorrowing family, relatives and friends, the tired body of our dear brother was tenderly lowered into its last resting place in the beautiful cemetery, near Marble Falls Church, to remain "till God shall bid it rise."

Evaline Constantine Payne was born in Peola, Indiana, May 29, 1841. Her father and family emigrated to Texas in 1854, and finally settled near Payne's Gap, now in Mills County, Texas, named for her father, who was killed near there by the Indians. Her mother's maiden name was Davis, said to be a distant relative of President Davis of the Confederacy. March 13, 1919, at 8 o'clock, after an illness of 8 days, caused by a stroke of paralysis Sister Marrs peacefully passed away at her home in Marble Falls, a smile on her pleasant features. At 4:30 the next evening in the presence of her children, grand-children, relatives and many friends, the funeral services were held by the writer, her pastor at the Marble Falls Cemetery, assisted by Elder L. D. Hornburg, Associational Missionary. After which her body was tenderly buried beside her departed husband, there to await the second coming of our dear Lord, whom she had so faithfully served for more than half a century.

Sister Marrs was twice married. Her first husband, J. H. Russell, enlisted in the Confederate Army, and fell in battle—lies buried on one of the battle fields of the "lost cause."

I first met Brother and Sister Marrs at Concord Church, near Salado, Texas, and was entertained in their pleasant home more than 45 years ago, when I was a young minister. Since then I have often been in their home, and they were always so good and kind to me. I am so glad to have known them—their children and grandchildren seem dear to me. As Deacon their conduct was becoming. Our little church has lost two faithful members; their community, two of their best citizens; and their children, grand-children and other relatives, two of their best earthly friends. May their dear children, grand-children, and other relatives ever follow the good examples and Christian walk of these dear saints of God, "Who being dead, yet speak." They are now "resting from their labors, and their works do follow them." Let all of us by the help of God try to live to the glory of God, and the benefit of each other. If God has given us a light, do not hide it. Practice the golden rule. And when our labors are ended may all of us by the mercy of God reach that home above, where all is peace and love, and where all God's dear children of every age and nation will be called to enter into the joys of the Lord.

With love to all the saints of God, I humbly hope I am your brother and servant in the Gospel of our precious and risen Lord.

Llano, Texas, Oct., 1919.

J. W. SHOOK.

Primitive Baptist please publish.

MRS. CAN CARVER.

At the request of Sister Kittie D. Massingill, I write a few lines in memory of her dear aunt and our Sister, Can Carver; but, owing to lack of records, I can give but few facts of her history correctly. She was married four times, the third time to Eld. N. B. Jones.

who came from Tennessee to West Alabama, and was himself a widower, and was truly an able and bold defender of the truth. I think he died about 1894. Then about 1903, she married brother Green Carver, with whom she lived happily until his death, about 1905.

It appears that she was born October 15, 1833, and she died May 15, 1917, being 83 years and 7 months old. She was very dear to Sister Massingill, whom she partly raised and to whom she was a mother, living with her during much of her life. Sister Carver was blessed with abundance of this world's goods, and was in many respects a remarkable woman. She united with the Primitive Baptists of West Alabama in early life, and, so far as I know, was always a devoted, lovely and consistent member. Blessed with good health and a dear lover of the old church, she delighted in attending not only her monthly meetings, but also the union or district and associational meetings of her own and corresponding associations, and no woman of my acquaintance was better and more favorably known among us, for, being modest, pleasant, kind, and sociable, she was loved by our people. I became acquainted with her first in 1887, and a few years later became pastor of the church of her membership, Sarepta, of Greene County, Alabama.

Sister Massingill had two other aunts, Mrs. O. Daniell and Miss Eliza Edwards, sisters to the other aunt, who lived with her for some 12 years before death. While they were not members of the Primitive Baptist Church, yet they appeared to be interested in the truth, and were kind, noble women, and I remember well that while I talked of Jesus and his love and of His great salvation they paid close attention.

After being afflicted and unable to walk for about 14 months, Sister Carver died on the 15th of May, 1917, and her sister, Mrs. O. Daniell died the day after, the 16th, and were buried the same day at Pleasnt Ridge, Greene County, Ala. Mrs. O. Daniell was 79 years and 1 month old. Miss Eliza Edwards died December 1, 1917, age 73 years, and was buried beside her other sisters.

Yes, Sister Massingill, I often think of the pleasant moments I spent with you, brother Sam, your husband, and your aunt Can, and the other sisters and members of your family, and while these pleasant associations can never occur again, let us hope that through the tender mercy of the Lord, through Jesus, we shall meet the loved ones gone before, and with them be blessed to sing the song of Moses and the Lamb forever and ever. G. W. STEWART.

THOMAS W. BLOODWORTH.

Thomas Washington Bloodworth was born the 7th day of December, 1826, in originally Monroe County, Georgia, and died September 1, 1919, in Henry County, Georgia, at the home of his youngest son, in his 93d year. On August 6, 1858, he went to High Shoal Primitive Baptist Church, in Monroe County, Ga., and related some of the dealings of the Lord with him, and was received into the fellowship of the Brethren, and baptized by Elder J. P. Lyon. In a few years he was ordained to the office of a deacon, and faithfully performed the duties of this office for many years and until his age and enfeebled health prevented. The last three or four years of his life were very retired, as he was weak in body and mind, but always brightened in discussing Scriptural subjects and the goodness and

mercy of God to poor creatures as he felt himself to be. After a few years he removed his membership to County Line Church, and it remained there until his death. He was in usual health, and took his usual meal at night, and was as active as usual up until his body was found by the family not yet cold but dead. The family thought he was sleeping late, and would not disturb him; but after so long a time went in to awake him and found his life had gone out. We do feel so thankful that our God was so merciful to him and spared him the bed of affliction. What a blessing! He was active as long as life endured. He was the eldest of his father's house and the last to survive. He was a Primitive Baptist a little over three score years, nearly the allotted age of man. I feel that his life has been and is an example and an inspiration to hundreds, and his many kind acts to the poor, the widows and the orphans, and his many other good deeds will ever be a monument to his memory. I never heard aught against him from any one, and believe his memory will be cherished by not only the family but many brethren and friends. He is survived by nine children, many grand-children, and some on to the fifth generation even. While I cannot say we are not grieved, I do hope to say, "Thy will, dear Father, and not ours be done," believing that he is now basking in our Saviour's love and presence, that he is reaping the full fruition of that sweet and cherished hope that is an anchor to the soul and reaches within the veil. Dear Lord, may each of us steadfastly emulate father's life. His body was laid to rest in Old County Line Church Cemetery on the second day of September. Elder J. A. Monsees spoke comforting words on this occasion. Hundreds of people from the surrounding country attended the service.

His son,

W. S. BLOODWORTH.

Sarasota, Florida.

WILLIAM D. WOODALL.

For one year tonight (October 16th) the far-away-stars have been shining softly and the south winds have blown gently o'er the lowly resting place of my precious brother, but my heart is as sad tonight as the night I entered the once happy home just a few hours after he had breathed his last. Oh! how hard it was not to see his ever smile of welcome and hear him say "Patsy, I'm mighty glad to see you; how did you leave the folks at home?" But his face was never seen with a sweeter, happier expression than when death relieved him of the terrible agonies of influenza and pneumonia. We believe this is evidence that he had made peace with his God, and is now resting and abiding in that celestial home prepared for him, where all is love, peace, and joy, and where trouble and sorrows never come.

He was sick only one week with the dreaded disease, and all that could be done by the best physicians, nurses, and friends was done. But the Lord, who does all things well saw fit to call him to a better world above. We hope to be submissive to God's will, and say, "Thy will oh! Lord, and not ours be done."

Brother Will was 35 years of age, and for several years had been an Elder in the Handley Memorial Presbyterian Church, of Birmingham, Ala. He dearly loved the Primitive Baptists, and each summer, when he visited his boyhood home, nothing pleased him more than going to the church (Mt. Hickory) where he was carried regu-

larly when a boy, and listening to the much loved pastors, Elders Avery and Satterwhite.

He leaves to mourn his death a devoted wife, one little son aged 10 years, father, mother, four sisters and one brother, besides relatives and hundreds of friends, that he had won by his many noble traits of character, generous nature, and kind disposition. While we mourn over our loss, and deplore his death, we do not mourn as those without hope. There was never found a more patient, loving, and devoted husband, a kinder father, son, and brother—so unselfish, meek and humble in everything. I miss his good advice, which was always so gently given.

He died at sunset October 14, 1918. Funeral services were held at the home October 16. He was laid to rest in Elmwood cemetery, there to await the resurrection morn.

Written by his youngest sister,
Buffalo, Alabama.

PATTIE W. SLAUGHTER.

MRS. MARY E. JACKSON.

My dear mother, Mrs. Mary E. Jackson, widow of Edmon Jackson, and daughter of F. M. and Elvy G. Taylor, was born in Lee County, Ala., August 6, 1856, and died at the home of her daughter Mrs. D. L. Taylor's in Macon County, Ala., near Tuskegee, Ala., August 12, 1919, cancer being her affliction.

She leaves six children, three boys and three girls, John Calvin Jackson, of Notasulya, Alabama; Mrs. E. A. DuBose, of Macon, Ga.; Emory Jackson, of near Loachapoka, Alabama; Mrs. D. L. Taylor, of Tuskegee, Alabama; Mrs. J. R. Cox, of Newnan, Ga.; Eddie Sylvester Jackson, of Akron, Ohio. Our dear mother had never publicly professed a hope, but gave full satisfaction of a change of heart and a hope of heaven long before her death. Mama was a strong Primitive in belief, and always enjoyed going to Mount Olive to hear the Gospel preached. When she was not at her work most of her time was spent in reading the GOSPEL MESSENGER, and oh! how I did enjoy hearing her talk of the sermon long ago when uncle William M. Mitchell preached at Mount Olive Church.

I do not know the exact date of my mother's marriage, but I think she was married in 1875.

Written by her daughter,

MRS. D. L. TAYLOR.

"ONLY A MOTHER."

After the death of my mother, Mrs. Mary E. Jackson, I was very anxious to write something for my home paper in memory of my mother, and, never writing for publication before, I asked the advice of a friend who, I knew had several years experience in writing for newspapers; and, after telling him my mother's life, he said, "Well, there is nothing much you could write, only just that she was a mother." How little did he realize that he was saying the finest thing that could be said of a mother! It is true some are able to write columns about social achievements, club activities, public charity work, and political endeavor, but that can mean nothing to the human heart in comparison with such a tribute as this—*"Only a Mother."* What a terrible perversion we sometimes put upon that little word of two syllables! She had only the quiet

glory of making a home; of training up her boys and girls in the way of manhood and womanhood; of drying childhood's tears; of inspiring youth's high visions; of comforting and ministering and blessing a little flock whose happiness meant all of life to her. What are the paltry rewards of ambition and "careers" as compared with the fruition of such a life of service? No, there isn't much any one outside could say about a life like that; but what an inheritance to her children is the glory of being "Only a Mother!"

Heaven now retains our treasure,
Earth the lonely casket keeps;
And the sunbeams long to linger
Where our darling mother sleeps.

Written by her son,

C. S. JACKSON.

IN MEMORY OF SISTER SUSAN J. SULLIVAN.

WHEREAS, it has pleased our heavenly Father to remove from her earthly labors our beloved Sister, Susan J. Sullivan, she having departed this life on September 2, 1919, aged 68 years, 5 months and 8 days, leaving her aged companion, Deacon C. W. Sullivan, and five children, together with a large number of neighbors and friends to mourn her loss (the children are four girls, viz: Mrs. W. H. Means, Mrs. W. B. Bankston, Miss Nannie, and Miss Sallie May Sullivan, all of Meansville, Ga. and Mr. Pink Sullivan, of Zebulon, Ga.) While we mourn her loss, we sorrow not as they that are without hope, feeling that she has gone to be forever with the Lord, which is far better. Sister Sullivan joined the Church at Harmony, Pike County, Ga., by an experience of grace on the first Sunday in October, 1884, and was baptized by Eld. E. C. Thrash, and from then until her departure lived an honorable, upright, faithful, consistent, Christian life, prompt to be in her place at every meeting, as long as she was physically able. She bore her long sickness with meekness and patience. She said on the day she died that she would soon be where it was all day and no night. She said she was willing and anxious to go. She was a devoted wife and mother and was an ensample to others, of like precious faith as well as to her neighbors and friends. She was esteemed by all. Her funeral and interment was held at Zebulon, Ga. The funeral services were conducted by her pastor Eld. J. A. Monsees, who spoke words of comfort to her bereaved husband, children, brethren, and friends—a large concourse being present to pay the last tribute of love and respect to the dear departed on earth. Now we would say to the bereaved relatives and friends, let us all try to emulate her example, and to weep not, for she is not dead but sleepeth, and her life is hid with Christ in God; and when the last trump shall sound, Sister Sullivan, together with all that are asleep in Jesus, shall rise to meet the Lord in the air, and be conformed to his glorious image. Then shall death be swallowed up in victory. Then shall be brought to pass the saying, Oh! grave, where is thy Victory? oh! death, where is thy sting? for, unto us that look for him, he shall appear the second time without sin unto salvation. Praise ye the Lord for this blessed hope. Submitted in love,

J. R. BLOODWORTH,
J. C. D. BLOODWORTH,
J. T. WILLINGHAM,
Committee.

Read and approved in Conference, Harmony Church, Pike County, Ga., October 12, 1919.

ELD. J. A. MONSEES, *Moderator.*
I. R. BLOODWORTH, *Clerk.*

CORA PRICE.

With sad and broken hearts we are sending you the obituary of our darling little Cora. She was born March 12, 1914, and was the flower of our home until September 28, 1919, when God saw fit to take her unto himself. Oh! how hard it is to say, "Father, thy will be done, and not ours." She was such a promising child, always willing to give rather than take. Bless her little heart—how willingly and patiently she did bear her sufferings until the last breath! Just a few minutes before the last breath left her she got up and walked across the room and drank water, then embraced her papa, and dried the tears from his face with her own hands. I do believe, if she could have spoken, she would spoken consoling words to us. Oh! she expressed such a willingness to die.

Her disease was diphtheria. Her little tongue was paralyzed for several hours before she died. O! Lord we know that our loss is her eternal gain, but how sad it makes us feel to know that Cora will be with us no more. O! God be our strength in this sad hour of trouble, and give us grace sufficient to bear it.

Her brothers and sisters were: Jordan Price, Clemer . Price, Heflin Price, McKelvy Price and Virdy Price.

Written by her parents,

Daviston, Alabama.

JOHN AND EMILY PRICE.

MRS. LUCINDA (LAWSON) VANMETER.

This dear sister was born in Hardin County, Kentucky, October 21, 1820; and died at the old family home six miles Northeast of Macomb, Illinois, November 20, 1919. Aged 99 years and 1 month.

She was married to the late Elder Isaac N. VanMeter in Kentucky January 22, 1839. In 1856, they moved to McDonough County, Illinois and settled on a farm six miles Northeast of Macomb, where they spent the remainder of their lives; Elder VanMeter having died December 13, 1895.

Eleven children were born to them; seven in Kentucky and four in Illinois; five of whom are still living, viz: Cyrus and Hyram, at or near the old homestead, David at Abingdon, Ill. Mrs. Sarah E. Runkle and Mrs. Hattie Fuhr, of Macomb. There are also living, 23 grand-children, and 21 great-grand-children. Hyram, whose home for many years had been at Gunnison, Colorado, returned to his mother twelve years ago, to be with and care for her; as she was not willing to give up the old family home, where she had reared her children and spent more than sixty years of her life.

Sister VanMeter united with the Primitive Baptist Church in Kentucky, February 28, 1838; and was baptized by the late Elder Benjamin Keith.

It was not long after the family came to Illinois, until they became acquainted with the Primitive Baptists, who were scattered

over the sparsely settled country; and the churches at once recognized the excellent gift the Lord had bestowed upon the young Elder; so that he was in almost constant demand, and spent his life in the Master's cause; finishing his course with joy, and to the satisfaction of the brethren.

None but those who have occupied the position in home and church relationship, of a minister's wife, can appreciate fully the weight and burden of her responsibilities. The large family she reared, the scattered position of the churches her husband attended, the slow primitive methods of travel necessary to reach them, all contributed to her burden; but through it all, her faith in Jesus sustained her, even to the end. Four years ago she was stricken with paralysis.

All, including herself, thought the end was near. At that time she said: "I have thought my time is probably at hand." And raising her hand she added: "Farewell vain world, I'm going home." She also gave directions regarding her funeral. Afterwards she rallied to a degree that she could walk about a little; and at a time when she heard of the departure of some one from the faith, she raised her hand and said: "If everyone should depart, I should have to remain firm; and to walk in the old paths." About a year ago she began to fail visibly; but no decided change came until the evening before her death, when another stroke rendered her unconscious, in which condition she remained until death came twenty hours later. Her final passing was as one dropping to sleep.

During all the years of her affliction, she never failed to express her thankfulness for even a slight kindness or assistance rendered by her nurse or others. Thus, after almost a century of life in this poor world, and almost eighty-two years a member of the church, this dear faithful sister is taken from the storms of earth to the tranquility of the great beyond for which she longed.

The remains were brought to the home of her daughter, Sister Bunkle in Macomb, where funeral services were conducted by the writer at 2:30 p. m., Saturday, November 22, and the interment was in the city cemetery; beside the grave of her husband and others of her family.

Hersman, Illinois.

D. W. OWENS.

CHANGE OF ADDRESS.

Elder Rees Prather has removed from West Point, Ga., to La Grange, Georgia, 104 Farman Street.

Elder Lee Hanks has removed from Vidalia, Georgia, to Atlanta, Georgia, 395 Capitol Avenue.

Elder F. W. Keene has removed from North Berwick, Maine, to Raleigh, N. C., 547 E. Hargett Street.

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Vol. 42

No. 2

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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FEBRUARY, 1920.

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Money should be sent by money order or registered letter.
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The Gospel Messenger

FEBRUARY, 1920

TABLE OF CONTENTS.

| | PAGE |
|--|------|
| Poetry. | |
| Christ All in All | 31 |
| Correspondence. | |
| The Vast Money Drives by Different Denominations | 32 |
| Editorials. | |
| <i>By Elder S. Hassell:</i> | |
| "Faith Without Works is Dead" | 38 |
| Apostolic and Modern Missions | 39 |
| A Division in the Cuivre-Siloam Associations in Missouri | 40 |
| Questions and Answers | 41 |
| Years in Which February has Five Sundays | 42 |
| If in Arrears, Please Remit | 43 |
| <i>By Elder Lee Hanks</i> | |
| "My Kingdom is Not of This World" | 44 |
| <i>By Elder J. H. Oliphant</i> | |
| Little Children | 47 |
| <i>By Elder J. T. Satterwhite</i> | |
| "You Lacked Opportunity" | 49 |
| <i>By Elder G. W. Stewart</i> | |
| Great Things. No. 6 | 52 |
| Obituaries. | |
| Mrs. Mattie Post | 53 |
| Mrs. J. F. Mobley | 53 |
| Mrs. J. A. Bentley | 53 |

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 42

WILLIAMSTON, N. C., FEBRUARY, 1920

No. 2

CHRIST ALL IN ALL.

EPH. 1:23

Sinners who have believed through grace,
Although the vilest of our race,
In this agree, both great and small,
That Jesus Christ is All in all.

The Greek, the Jew, and such as we,
Barbarian, Scythian, bond or free,
Here find no separating wall;
For Jesus is our All in all.

He is our life from day to day,
He is our strength through all the way,
He saves from bondage, sin, and thrall,
And is to us our All in all.

He is the Lord, our Righteousness,
He is our refuge in distress,
He hears when we upon Him call,
And thus appears our All in all.

In Heaven this truth will best be known,
When we surround His glorious throne,
And with the adoring armies fall,
And Jesus sing, our All in all.

SAMUEL MEDLEY (1800).

THE VAST MONEY DRIVES BY DIFFERENT DENOMINATIONS.

The views of Elder H. H. Lefferts, of Leesburg, Va., in the *Signs of the Times*, of January 1st, on the above subject, are so similar to my own as expressed in the January number of THE GOSPEL MESSENGER, and so scriptural and instructive, that I present them here.

S. H.

NEW YEAR'S GREETING.

All restlessness is not aspiration. We hear on every hand that the world is aspiring after better and higher things. On every hand we are bidden to observe how everything and everybody is growing better, how everything is improving, advancing, progressing. As proof of all this we see plenty of discontent with things as they are—any amount of restlessness and strenuous striving after what are called higher ideals, but aspiration which is spiritual and divine needs something more to prove that it is divine than simply mere restlessness, mere movement. Much that is called progress is not really advancement at all, but like a kitten chasing its tail, a running around in circles. Vice-President Marshall said the other day that what is needed is more of the Nazarene and less of Congress. This expression from one so high in public office comes near diagnosing the disease of the age. There is prevalent today in the minds of the men who are leaving their impress on the trend of the times, the one dominant idea that righteousness, with all its attendant virtues of peace and love and salvation, can be obtained by legislation, by putting new laws on the statute books which shall compel a man to be good whether he wants to be good or not. Losing entire sight of the truth that human nature is human nature and never can be anything else, they seek continually to transform men into angels by applying external influences, not to say compulsions, much the same as we put a bit in the horse's mouth and harness upon him to compel him to go hither and yon subject to our will, whether the horse wants it so or not. And there is just as much likelihood of making the horse other than a horse by putting harness upon him as there is of making men

divine through the enactment of laws compelling them to be good. Today it is not the substance and truth and power of religion which are moving men's minds, but the mere form or shell of religion. They have and struggle for the form of religion, but are ignorant entirely of the power of godliness. This is the matter not only with men "higher up," but it is the matter with the churches, schools and colleges all over the land. Men seem to have no idea of the essence of truth, but are continually grasping at its form and shadow. During the war we were in the throes of drive after drive to raise money, not only to carry on the war, but to relieve the suffering incident to it. This was commendable, and we heard no word of condemnation from any one; but now the churches have caught the idea of having drives to accomplish the salvation of mankind. They saw how easy it was to raise money during the war, and now they adopt the same means to secure funds for denominational purposes. One denomination seeks in this way to raise \$75,000,000, another an amount very similar, a third a nearly equal amount, and so goes on to a sickening grand total this mad chase for money. For what purpose? Presumably to save souls, to redeem the world, to regenerate mankind. The dollar is exalted to the throne, and becomes the god to which this age bows the knee. The real God is absolutely ignored, delegated to be merely an assistant in the matter, called on only when the instigators of the gigantic crime need him to bless their schemes. Think not there will be a day of reckoning? As surely as God reigns in heaven and in earth and in all deep places, he cannot be mocked with impunity. The funds collected during the war were for the relief of the temporal needs of men, to save their bodies, not their souls, to feed the hungry, clothe the naked and to stop the ravages of disease. This was but rendering unto Caesar the things that are Caesar's. But when dollars are contributed to send the gospel to the heathen and to redeem the world from sin, this is not rendering to God the things that are God's, but is substituting for the precious blood of Christ, which alone can and does redeem from sin, the corruptible silver and gold minted by men as a medium of commercial exchange among men. This is a disastrous putting of natural things for spir-

itual things, and of spiritual things for natural things—a mix-up which is bound to get the nations of the world into such a tangle as their own ingenuity cannot untangle. The secret of the whole matter is that we are living in a time of great spiritual declension, as the Scriptures have plainly indicated would be the case. The churches have lost their power, their hold and influence over the minds of the great majority of men. The different denominations are waking up to this fact, and they see that something must be done or go into the discard. Of course, being ignorant of the righteousness of God, and not knowing that the Holy Ghost alone is the one Leader who can guide believers in the way of all truth, they have recourse to their own inventions and schemes to prop up the tottering structure of Christianity, as they call it; but it is only man-made religion they are trying to bolster up, not pure godliness at all. For the pure and undefiled religion of Jesus never needs any steadyng at the hands of puny man. It is ever eternally strong and upright through the ever-prevailing and all-conquering omnipotence of God. All these millions of dollars now being raised are not to be spent to relieve the woes of mankind, the suffering everywhere. O no! Not to relieve the poor, feed the hungry, clothe the naked, warm the freezing ones; not to stay the massacres of human beings in foreign lands, not to stay the awful onward march of famine and pestilence. Not for these are the millions being collected. For what, then? To erect more and more colleges and schools at which young men may be prepared for the ministry, because the denominations are alarmed at the fewness of the young men of ability and force, who are being attracted away from the ministry through inability to make a living at preaching. Again, this money is to be applied to raise the salaries of men already in the ministry, so as to keep them from being tempted into more lucrative positions. Further, the money is to be expended in building and enlarging denominational hospitals. This may seem practical on the face of it, but upon examination we find these hospitals when erected will not be open for the free treatment of disease, but all patients who go into them will be charged for all service rendered. Where is there any charity in this? Portions of this

money are to be spent for the extension of foreign missions. Just what does this mean? It means the erection of fine homes in foreign lands to house missionaries, beautiful buildings in which the heathen are to be beguiled to worship, to say nothing of salaries and commissions to be deducted between the time the money leaves the pockets of the donors here until it reaches its destiny in some far off land, an expenditure of which we who stay at home need never expect to see a reckoning.

This shows something of the restlessness which passes current in religious circles today for divine aspiration and spiritual progress. Really it amounts to nothing but the restlessness of distraction at the waning of denominational prestige, the substitution of dollars for divinity; all due to the one dominant idea that men can be made good through colossal monetary drives which stagger the imagination, as though a horse can ever be other than a horse by making the bit in his mouth of gold and having his harness mounted with silver and brass.

Let us, who hope we are the children of the day, not of the night, who profess Jesus as our head, desiring to walk alone in His counsel and by the leadership of His Spirit, have no communion with the craftiness of men who lie in wait to deceive. There is, my brethren, such a thing as divine discontent, a restlessness that leads at last to eternal peace and satisfaction in the things which God has wrought through his abounding grace in Christ Jesus. This discontent is begotten not by external machinery contrived by men, as the harness is put upon the horse to control him, but by the regenerating work of God's Spirit in the hearts of sinners. When the Lord begins the work of grace in the sinner's heart, that sinner becomes conscious of his depravity and is made to mourn on account of his sins. This we call a divine discontent, a restlessness with self. The sinner, having been made alive to his sinful condition, straightway tries to find refuge in the law. He sets to work to obey its mandates. The harder he struggles to obey the law the more his rags and wounds appear. At last his strength fails him, he comes to the ends of the earth, he sees himself utterly wretched. All hell is in league against his soul and the heavens are brass above him. He cannot satisfy the law,

nor hope nor comfort from it draw. Here, where his soul is sinking down beneath God's righteous frown, he cannot help but cry out to God for mercy, even though feeling all the time there cannot be mercy for such a wretch as he. But no sinner ever yet perished at mercy's door, for God never yet began a good work in a sinner's heart but what he carried it on to the day of Jesus Christ, the day of salvation. Jesus is the end of the law for righteousness to every one that believeth. Here, where the sinner feels he must give up all hope, where he feels that such a sinner as he can never be received into favor with the Almighty, as despair seizes the soul and Satan seems at last to laugh in triumph, appears Heaven's one astonishing miracle: Jesus, the Savior, comes sweetly with divine power into his soul, saying, "Sinner, thy sins are all forgiven thee." What sacred surprise gladdens the sinner as he lifts up his eyes by faith unto the crucified Lord and beholds there the one atonement for all his sins! This ushers the sinner into the never-ending Sabbath day of the Lord: the rest which knows no end, the peace which passeth all understanding. Thus does the sinner, through the experimental work of the Holy Spirit, become a true believer in the Lord Jesus Christ. This is the only way in which sinners can be saved. Sinners can never be legislated into goodness, nor ticketed through to Heaven by monetary drives. Not by painting can the Ethiopian change his skin, nor by wearing a disguise can the leopard change his spots. There is but one real regenerating force in the world, and there never has been but this One: the personal and internal, spiritual work of the Holy Spirit of God. No true believer is satisfied with himself, nor should he be, nor can he be. Jesus, the sin-bearer, was never satisfied until he awoke in the likeness of the Father, until he was with the Father in that glory which he had with him before the world was. Nor can any of his followers be satisfied either here or hereafter, only as they see Jesus and behold His glory. "Do I love the Lord or no? Am I His or am I not?" expresses the restlessness of the Heaven-born soul seeking its rest in Christ. This is the aim of the divine discontent which drives believers to press forward for the mark of the prize of the high calling of God in Christ

Jesus. This is as different from the restlessness that is in the world today as day is from night. The one is the struggling of lost souls in a pit; the other is the upward soaring of doves to their windows, the winging of angels to their Heaven on the pinions of divine aspiration.

As a new year's greeting to the spiritual family in which the *Signs* circulates, we desire nothing better and wish nothing more than that you with us may have your and our minds and hearts, by the grace of God, kept free from the distracting restlessness that is in the world, and that all of us together may ever be actuated through the Spirit by those holy aspirations which lift us upward to God.

L.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union will be held, D.V., with the church at Robersonville, Martin County, N. C., the last three days of February, 1920.

S. HASSELL.

FIFTH SUNDAY ALL-DAY MEETING AT LANETT, ALA.

The Primitive Baptist Church at Lanett, Chambers County, Ala., has agreed to hold an all-day meeting at their church the fifth Sunday in February, and invite all the brethren and sisters that are convenient to attend. They also expect to have with them several Elders from the Beulah and other Associations. We humbly trust that the dear Lord will be with us.

REES PRATHER.

104 Fannin Street, LaGrange, Ga.

REQUEST FOR MINUTES OF ASSOCIATIONS.

Dr. E. A. Guledge, Sharon, Tennessee, would like to receive at once, by mail, a copy of the Minutes of every Old School Baptist Association in the United States for the year 1919.

EDITORIAL.

EDITORS:

SYLVESTER HASSELL, WILLIAMSTON, N. C.
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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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“FAITH WITHOUT WORKS IS DEAD.”

JAMES 2:20

Paul writes against dead works (Heb. 6:1; 9:14); and James writes against dead faith. Dead works and dead faith are the marks of those who are dead in trespasses and sins (Eph. 2:1). Dead works are external forms, ceremonies, legalities, seeming benevolences, done, not to honor God or to benefit others, but to save the doer, and are, thus, entirely selfish, and of no value in the estimation of the Lord; they are not performed from the motives of faith, hope, and love. A dead faith is a mere outward profession, without the real possession of religion, a lip and not a heart service; it does not manifest itself in the life; and such profession, in the sight of God, is vain, empty, and deceptive—as hollow as a vessel of sounding brass or a tinkling cymbal (1 Cor. 13). All

these dead workers and dead believers are equally dead in sin, and should not be received or retained in a Church of Christ.

Living faith is the effect of the operation of the Spirit of God in the heart (John 16:14; 2 Cor. 4:6; Gal. 5:22; Colos. 2:12), and it produces living works of love to God and men, reverence, obedience, patience, hope, meekness, gentleness, truthfulness, honesty, chastity, temperance, forbearance, forgiveness, peacefulness, kindness, humility, self-denial, and self-sacrifice—in one word, Christ-likeness. When a person is made, by the Divine Spirit, a tree of righteousness, he will bear fruit unto holiness; and, if one professing faith in Christ does not bear this heavenly fruit, he should, on no account, be admitted into a true church, or held as a member of such a church. The dead branches should be cut off from the living vine. A true believer, and a church of true believers, is the preserving salt of the earth, and the illuminating light of the world; but a merely pretended believer, or a so-called "church" of pretended believers, corrupts and darkens the world. The only Saviour, and the Supreme and Final Judge of man, who knows the secrets of all hearts and lives, exclaims, "Woe unto you scribes and Pharisees, hypocrites, ye whitened sepulchres, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:23-33). Only pretended, and not real churches of Christ, fellowship all forms of unrighteousness among their members. By fellowshipping any form of sin, we dishonor our profession of our most holy religion, expose ourselves to the wrath of God, and become a curse, instead of a blessing to mankind.

S. H.

APOSTOLIC AND MODERN MISSIONS.

In obedience to Christ's command to "Go ye and teach all nations," "Go ye into all the world, and preach the gospel to every creature" (Matt. 28:19; Mark 16:15), the Apostles went from one end to the other of the known world (Rom. 10:18; Colos. 1:23), teaching the truth as it is in Jesus, and preaching His Gospel to both Jews and Gentiles, in home and foreign lands, as they were

directed by His Spirit, and as the way was opened to them by His providence, without the aid of Missionary Societies, or Human Boards, or Conventions, or Theological Seminaries, or Sunday Schools; and the Lord who called, qualified, and sent them, opened the hearts of their hearers to believe their teachings, and the homes of believers to entertain them. And these apostolic, individual missions continued eight hundred years. Then, departing from this divine, apostolic model, so-called "church missions," missions directed and financed by the "churches," were started and continued eight hundred years. After which, still further departing from the divine, apostolic model, "society missions" were, in 1622, established by the Roman Catholic Pope Gregory XV, directing and financing missions for the conversion of the world to Romanism. And in 1701 English High Church Episcopalians imitated this Romanist invention. And in 1792 some English Baptists, and, since then, other nonCatholic denominations have followed the Romanists in this unscriptural invention—missions directed by men, and based upon money, for proselyting the world.

Primitive Baptists do not believe that the most of the missionaries sent out by these societies preach the Gospel—the truth as it is in Jesus, but another gospel, which is not another, the doctrine of salvation by works, which the heathen already believe. If a man believes and preaches the truth, and feels to be called of God to go into other countries to preach salvation by the grace of God, through the blood of His Son, and by the power of His Spirit, our brethren would, as in the days of the apostles, help on such a minister after a godly sort.

S. H.

A DIVISION IN THE CUIVRE-SILOAM ASSOCIATION IN MISSOURI.

Elder E. B. Bartlett, of Middletown, Missouri, writes me that his Association, the Cuivre-Siloam, was divided last fall, because those with him endorsed the Old School Address, adopted in 1832, at Black Rock, Maryland, by the leading Primitive Baptists of the United States, non-

fellowshipping all modern religious inventions, such as Sunday Schools, Theological Seminaries, Bible Societies, Tract Societies, Missionary Societies, and Pre-arranged Protracted Meetings, and also nonfellowshipping Secret Oath-bound Societies, as did the Kehnkee Association in 1827 and ever since, and nonfellowshipping unscriptural marriages. In nonfellowshipping these departures from the Scriptures, Elder Bartlett and those with him, including Elders T. J. Fuller and G. W. Wardell, of Illinois, are in harmony with the great majority of Primitive Baptists in the East, and South and Southwest; and I learn that several of our brethren in the Middle West and Northwest are getting tired of Secret Oath-bound Orders and other worldly practices. These Anti-christian Orders are, as shown by their books and ceremonies, and professions, and by Elder Lee Hanks in his editorial in this number of THE GOSPEL MESSENGER, false, heathen religions, and membership in them is a renunciation of Christ, His mediation, His atoning blood, and His renewing Spirit. I cannot understand how any faithful church of Christ can fellowship these worldly Christ-denying institutions. S. H.

QUESTIONS AND ANSWERS.

1. Q. Was it necessary that the man, Christ Jesus, should be regenerated or born again (or anew, or "from above," or of the "water and Spirit," that is, the purifying power of the Spirit, or of God, see John 1:13; 3:3, 5, 6; 7:37-39), in order to enter the Kingdom of God, or Heaven? A. It was not; the word "man" is not in the original of John 3:3, 5; the Greek word translated "man" is "*tis*," which literally means "one"; and the ones referred to are "ye" (John 3:7), not "we"—the sinful human beings whom Jesus addressed, and not His own holy self, who was created directly by the Holy Ghost in the body of His virgin mother (Matt. 1:18-25), and who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). But, in His transfiguration and His resurrection, His holy body was made bright and glorious (Matt. 17:2; Luke 9:28-31; Mark 16:12, 19; Luke 24:16, 31, 36, 37).

51; John 20:14, 19; 21:4; Acts 1:9). If Adam had not sinned, his natural body would have had to be made spiritual, as no doubt were the bodies of Enoch and Elijah, in order to have entered Heaven, and as the bodies of all the saints at their resurrection (1 Cor. 15:44-57; Gen. 5:21; Heb. 11:5; 2 Kings 2:11).

2. Q. What does "the Kingdom of God," or "the Kingdom of Heaven," mean? A. These expressions seem to be synonymous, and to mean generally the spiritual dominion of God, or what has been called His invisible Church; but in the parables (as in Matt., chapters 13 and 25, and in Mark 4 and Luke 8), the expressions evidently mean the visible Church on earth.

3. Q. Were the five foolish virgins, in Matt. 25:1-13, real Christians? A. I think not; for they had no oil (representing grace) and the Lord said to them, "I know you not"; and they were shut out from the marriage supper, and, so far as Christ says, left out.

4. Q. In what sense does God give those who receive or believe in Jesus, who have already been born of God, power to become "the sons of God" (John 1:11-13)? A. The word here rendered "*power*" means "*privilege*"; God gives believers in Jesus, who have been born of God, the privilege of realizing that they are His children.

5. Q. How do the people of God make their calling and election sure (2 Pet. 1:10)? A. They make sure, not to God, who has chosen and called them, and knows all things, but sure to others that He has chosen and called them, by diligently adding to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Pet. 1:1-11). S. H.

YEARS IN WHICH FEBRUARY HAS FIVE SUNDAYS.

It is the custom of some Primitive and other Baptist Unions to meet every Fifth Sunday in the year, and it is interesting to know how often these meetings occur in February, our shortest month. It must be in a Leap Year, and February must begin on Sunday; then the 29th day of February is the Fifth Sunday. Generally, Leap Year occurs one time in four years, when the year

can be divided by four without a remainder; but, according to the Gregorian Reformation of the Calendar, or New Style, now used in almost all Christendom, no centurial year (or year ending in two noughts), is a Leap Year unless it can be divided by 400 without a remainder. The years 1600 and 2000 were Leap Years; but the years 1700, 1800, and 1900 were not Leap Years. The interval between the years in which February has five Sundays is generally *28 years*; but when this interval includes the years 1700 or 1800 or 1900, the time between the years in which February has five Sundays is *40 years*. Five Sundays in February occur in the following years: 1756, 1784, 1824, 1852, 1880, 1920, 1948, 1976, 2004, 2032, 2060, 2088, 2116, 2144, 2172, 2200, etc. *Thus there was no Fifth Sunday in February between 1880 and 1920.*

The Gregorian Reformation of the Calendar was to make the Almanac time conform more nearly to the sun or natural time.

S. H.

IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can.

THE GOSPEL MESSENGER is the lowest-priced of all Primitive Baptist periodicals.

S. H.

MY KINGDOM IS NOT OF THIS WORLD.

We have ever contended that the Primitive Baptist is the Church of God, the pillar and ground of the truth, that Kingdom that the God of Heaven set up (Dan. 2:44), and is not of this world. They are a congregation of believers called out from the world, and should not love the world nor the things of the world, but should be separate from the world in faith and practice. The code of laws given to the Church in the New Testament is sufficient and perfectly and thoroughly furnish the Church unto every good work. When a member of the Church joins (marries) any institution of men, he is guilty of spiritual adultery, and should not be retained in the fellowship of the Church. We are glad that our fathers nonfellowshipped in 1832, at Black Rock, Md., the institutions of Andrew Fuller, and the great body of our people have stood from then to the present rigidly opposed to Fullerism. We all contend that the Fuller practice was new, unscriptural, and was an innovation upon the cause of Christ. Mr. Fuller introduced a new system of Boards, Conventions, Theological Schools, Sunday Schools, Protracted Meetings, and other societies, and later they have Ladies' Aid Societies, and many other unscriptural practices, that are of the world, but Old Baptists will not fellowship any of them. We are also glad that true Primitive Baptists have nonfellowshipped oath-bound religious secret orders all the way. Our dear faithful mother Association, the Kehukee, have all the way nonfellowshipped all the above inventions of men. If the Church were to fellowship the above men-made institutions, they would cease to be the undefiled dove and that congregation of believers called out and separate from the world.

Eld. J. R. Daily wrote a book showing up the idolatrous worship in secret orders, which every old Baptist should read. Where is the consistency to refuse to fellowship Methodists openly and then unite with a secret order where almost every false religion is fellowshipped? The very fact that they do their work in the night and in secret shows there is something dark behind it. If a man commits murder, theft or other abominable deeds,

he wants to keep such a secret, but when he does right he does not care how many know it. It is said that they are sworn to protect one another in the lodge. A true Primitive Baptist does not want to be protected in a wrong. They take the most bloody oaths, which the Bible condemns; they are unequally yoked together with unbelievers, which should not be tolerated by the Church (2 Cor. 6:14). It is of the world. Christ's Kingdom is not of the world, and the Bible commands us to love not the world nor the things of the world; if any man love the world, the love of the Father is not in him. Do you want to fellowship such people? Are you a friend to those worldly societies? He that is a friend to the world is an enemy to God. Surely you do not want to fellowship God's enemies. It is a doctrine and commandment of men. Paul tells us not to touch, taste, nor handle, such ungodly principles. You cannot obey this holy injunction and be a member of the lodge. It is a work of darkness. The apostle says, "Have no fellowship with unfruitful works of darkness; for it is a shame even to speak of those things that are done by them in secret." This is God's law and all who join such societies should be excluded if they do not abandon them. Did you know that Christ is ignored in Masonic prayers? Can you join a society where Christ has to be left out of doors? You may speak of the charity among the Masons. Whom does it benefit? Not the poor, maimed, halt, blind, deaf and dumb, the very ones who need it; for they cannot join them. Those societies cause division. The apostle says, "Mark them that cause divisions and avoid them."

They are offensive to the Church. Can you afford to join that which is offensive to your brethren? Do you not love the Church better than a worldly society of ungodly men and false religionists? Will you exchange the fellowship of the saints for those worldly societies? If so, it is an evidence you are of the world. "By their fruits you shall know them." If you do not forsake all those worldly things, you cannot be a disciple of Christ. We learn there are a few in some distant States that allow their members to affiliate with those worldly societies. I do not know of a church in the South that would fellowship such members. When you fellowship a secret

order member, you fellowship almost all false religions indirectly, and would lose your visibility as a church. We need a strict discipline in the Church; and, while I am willing to patiently labor to reclaim members who have joined secret orders, and, if they will not forsake them and repent, withdraw from them, I am not willing to live nor fellowship secret order members at home or abroad. Israel was forbidden to marry among the nations of the earth; and spiritual Israel cannot afford to allow her members to marry those idolatrons, adulterous daughters of men. A true Primitive Baptist is willing to forsake all for Christ's sake. He loves the Church better than the world. When I received a hope I hunted for a people that was separate from the world. What do you think of this? "And it is my firm persuasion that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love forever and ever." *Masonic Salvation*, page 32. "Masonry does not deal with the perversion of things, but is only illustrative of the regenerate man." "A lodge in general signifies Heaven, or the dwelling-place of the Lord, and includes all on earth who are being truly prepared for Heaven." "Each man who is about to be regenerated is led by the Guardian Angel to the door of the Lodge, of which it is said, 'Seek ye and ye shall find, knock and it shall be opened.'" "Regeneration, or Masonry, proceeds in progressive order, states or degrees."

"Man cannot work or correct the irregularities of life until he is clothed with the innocence of the badge of a Mason. He then becomes a divine, spiritual man, or Mason." *Mason Trowel*, pages 101, 131, 188, 214, 219, 237. Does any Old Baptist want to live with or fellowship such false religion? Will you join such a false religious society and forsake the Church? Surely not. "Come out of her, my people."

Submitted in love for peace.

LEE HANKS.

395 Capitol Avenue, Atlanta, Ga.

LITTLE CHILDREN.

"My little children, these things, write I unto you, that ye sin not."—1 John 2:1

John's object in writing was "That ye sin not." This is true of other ministers. They seek to discourage sin. A truth to be of use should influence men for good. It is a light in a community when filling the place intended.

The church is a good place for children to go, and should help them to be moral. John calls them "*little children*." If we could ever be *little* children, it would be a blessing. Big strong cattle drive the little and the weak away. It is bad when we get to be *big* children and think more highly of self than we should think. How helpful and ornamental is a lowly man. Paul felt to be less than the least of all saints. A minister like this is safe, and is an example to his flock in his every day life. Such a man is forgiving. Stephen prayed for his tormentors, and so did Christ. These are noble examples to us. Often parents trouble less over their children while they are little. As they grow bigger they are more exposed to temptations, than when they were little.

A preacher is not as safe when he finds himself growing bigger as when he sees himself as being less than the least of all saints. Christ says, "Learn of me: for I am meek and lowly in heart." Christ never teaches us that we are good, or strong. He never teaches us to be proud. When we are with such men as Elders Respass and Henderson were, we breathe the air of humility and are bettered.

"If any man sin." Any man is liable to sin. The best men have their faults. The straightest tree has its defects, such as wind-shakes and knots. I have never seen a perfect tree, nor a sinless man. But you are discouraged to see sin mixed in all you do. When ye would do good evil is present. There is no place where you may hide from sin. You may hide in a dark cave and yet be troubled with horrid thoughts of unbelief and sin. But if you are so troubled you may have hope. When we can sigh or weep over our own sins there is hope for us: for life is ever where pain is felt; and if your sins are

a grief to you, we have a good message for you: for "we have an advocate with the Father, Jesus Christ the righteous." An advocate pleads in court for his client. We think of Christ as in Heaven, before the throne, looking after our interest. "*Christ the righteous.*" Grace reigns through righteousness unto eternal life. Christ pleads for us. But all of his arguments are founded in truth. I wonder what arguments he would make for one like me. He would not build on the ground of good works, but he would hang all on his own death and the mercy of God, saying, "Father, here is a poor sinner. He is by nature a sinner, a poor fallen sinner, and justly condemned; but I died for him; I bore his sins—a heavy load—upon Calvary's gloomy mount. For my sake, pardon him of all his sins. I have washed him in my blood. I am thy dutiful Son and love him, and I am glorified in his salvation. Forgive him for my sake. He was an enemy but I have won his affections and have bound his heart fast. His heart was hard as a stone, but I have made it tender; he was a rebel, but is now loyal to Thee and to Thy cause. He was known in the covenant before time, and was named in Thy will, O God; he was haughty and self-conceited, with hands red with blood; but I emptied my veins for him. I am Thy Son—I pray remember Calvary and all of my groans and sorrows. All of this I did for this poor sinner. Remember how I suffered for him and let not the shedding of my blood be in vain, to the joy of all Thy foes." The Bible uses such arguments as these and our Advocate with the Father thus seeks to gain our court. Paul says, "Who loved me and gave himself for me."

So he loved all of his little children. He died for them, rose from the dead for them, intercedes for them, and is at the right hand of God for them, and will succeed for them. Not one of his clients will fail in the end.

J. H. O.

"YOU LACKED OPPORTUNITY."

PHILLIPIANS 4:10

The Lord had given Paul great love and concern for the people of God, and, like the Apostle John, he could say, "Nothing gives me greater joy than to know that my children walk in the truth." For the Lord's chosen, Paul suffered the loss of all earthly things, and "preferred Jerusalem above his chief joy."

He said, "I would you knew what great conflict I have for you. But we, brethren, being taken from you for a short time, in presence, not in heart, I endeavored the more abundantly to see your face with great desire." (1 Thess. 2:17.) "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? *"For ye are our glory and joy."*" (Verses 19, 20.)

Please read 3d chapter of 1st Thess. and note the 5th verse: "For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. We were willing to have imparted unto you, not the Gospel of God only, but also our own souls, *because you were dear unto us.*"

All these passages I quote, and many more show Paul's love and care for all the churches.

But what did all of his care for them amount to, unless there were some signs or evidences that they cared for him? "You received me as an angel of God, even as Christ Jesus, and if it had been possible, you would have plucked out your own eyes and have given them to me." (Gal. 4:14, 15.) "For you had compassion *of me* in *my* bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance." (Heb. 10:34.) Paul cared for these Hebrews, and he proved it to them by what he did for them, and they cared for him and they proved it by what they did for him. "You took joyfully the spoiling of your goods," etc., "knowing you have in heaven a better *substance*," shows that they had shown by their *substance* their love for him, as an ambassador for Christ, not in word only but in *deed*. Notice a little

of the ministry of Jesus and of the conduct of the people towards him as recorded by St. Luke, 8th chap., beginning with the first verse: "And it came to pass afterward that he went throughout every city and village preaching and showing the glad tidings of the Kingdom of God: and the twelve were with him, and certain women which had been healed of evil spirits and infirmities. Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their '*substance*.'"

But we must return to our subject: "You Lacked Opportunity." Paul had suffered great fears that the church at Philippi had ceased to care for him.

He had most convincing proof that the time had been when they were mindful of him, for he says in this 4th chapter: "Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you. An odor of a sweet smell, a sacrifice acceptable, well pleasing, to God. But my God shall supply all your needs according to his riches in glory by Christ Jesus." (Verses 15, 16, 17, 18, 19.)

Referring now to the 10th verse of this 4th chapter of Philippians, in which our text is found, let us read: "But I rejoiced in the Lord greatly that now at the last *your care* of me hath flourished again; wherein ye were also careful, but *ye lack opportunity*." For a long while there had been no communication between this apostle and the church at Philippi. There had been no word nor deed, hence he concluded they had ceased to care for him, but at last it was laid upon Epaphroditus, a faithful minister of Jesus, who at that time was sick, and that nigh unto death, but so important was the relationship between the ministry and the Church, he regarded not his own life to supply the Church's lack of service to the Apostle Paul. (Philippians 2:30.) Now, when Paul understood the whole matter—that all of this time he

had felt that they had ceased to care for him—that he was mistaken and had suffered unnecessarily—that the reason he had not heard from them, nor received any token, that they cared for him; that it was all because “ye lacked opportunity.” How easy to excuse them now, it was no willful neglect upon their part. Only “ye lacked opportunity.”

If my neighbors and friends, brethren and sisters seem not to care whether I live or die, whether I am in the world or out of it, O, how it grieves me, and how it makes the heart ache! but if it all is because they did not have an opportunity, why then I am satisfied.

But suppose they have ample opportunity to comfort and to support us, and still neglect us, then there is no relief.

A collection is taken for the pastor, an opportunity is given to all—a brother sits by who has plenty of the goods of this world, still he does nothing, or if he does, it is so little it is worse than nothing. How awful this is to bear; still I have had to bear it and no doubt all pastors know something of such trouble.

Not long since I was sick four weeks, failed to fill my church appointments, and as soon as it was known by one church, even thirty miles away, several came to see me and O, how it did gladden my heart.

Another church on Monday, after I failed to be with them on Sunday, sent a deacon with a portion of their substance and, though sick, it cheered me. A few days ago a young sister living away from her church, wrote her mother who lived near the church, saying, “I enclose my check for \$25.00 for our pastor.” Whether I be warm, lukewarm, or indifferent, I feel it a duty not to be neglected. Our deacons should give every one an opportunity to support the pastor or any other necessary sacrifice of their substance, and when this opportunity is given and any refuse, then the sin lies at their door, but when our deacons fail to name our necessities to the people, then we see where the blame lies. If the deacons do not manifest enough concern in church expenses to speak of them to the people, do we suppose the people generally will feel more interest than they? Brother deacons, give the people an opportunity to make these God-pleasing sacrifices; show them the opportune time

and leave the matter with their own conscience and then you are clear.

In conclusion, let me exhort all as you have "opportunity" to do good to all men, and especially to the household of faith.

J. T. SATTERWHITE.

GREAT THINGS. No. 6.

The great things of God are the unpopular, despised, contemptible things of all men by nature.

God's greatness and man's nothingness and ignorance are two things that cannot be reconciled except by God's grace through Jesus Christ.

Men undertook what they considered a great thing when they began the tower of Babel, whose top they intended to reach Heaven—a tower of safety to preserve them from dispersion, but it was so little in God's esteem that He went down and confounded their language, so that they could not understand each other. This tower is a type or symbol to this day of all schemes originating in the wisdom and prudence of men for the elevation and improvement of man's condition here and hereafter.

Haman of old devised a great scheme for the overthrow and annihilation of God's chosen people of old, the Jews, and his scheme was backed up with much money, but the despised and obscure man, Mordecai, without money, through grace, utterly defeated him and his scheme of destruction, and was exalted from low degree. See the book of Esther, and be sure to read it.

G. W. STEWART.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

I have, perhaps, been as greatly bereaved as any of our readers, and, therefore, know how to sympathize with those who have lost near and dear relatives. But the space in THE GOSPEL MESSENGER is so limited that I have to request our subscribers to make obituary notices as short and clear as they well can, and not to send obituary verses for publication.

S. H.

MRS. MATTIE POST.

I will write a few words in loving remembrance of a dear aunt, Mrs. Mattie Post, *nee* Weems. My dear aunt quietly passed away at her home near Iola, Tex., August 8, 1919, I think at the age of 58 years. She was married in her early days to Eld. J. P. Post. They were blessed with nine children, 5 girls and 4 boys, 6 of whom preceded her to her final home. And she leaves to mourn her death her sad and lonely husband, one daughter, two sons, and other near and dear relatives and friends. But we feel sure she is enjoying the rest she so much needed. Poor Aunt Mattie was very much afflicted, almost an invalid several years before her death, perfectly deaf for some time. But she was never heard to murmur or complain. She joined the dear old Primitive Baptists several years ago, and as long as she lived she loved the dear old church. She spent many lonely hours when her husband was off filling appointments. But she had the dear Saviour as her companion. Much could be said concerning this dear old aunt, but space forbids. She was laid to rest the day following her death at Concord Cemetery, after words of comfort spoken by Bro. Crowson.

Written by her niece,
Iola, Texas.

MRS. ARRA DUDLEY.

MRS. J. F. MOBLEY.

Sister Susie Mobley, wife of J. F. Mobley, was born August 21, 1845, in Troup County, Ga., but in early life moved to Alabama, united with the Primitive Baptist Church at Mt. Pisgah August 4, 1866, and was baptized by Eld. Simeon Edwards. She was married to J. F. Mobley October 24, 1881; to this union were born four children. Three of them preceded her to the Great Beyond, and on November 11, 1919, at her home in Five Points, Ala., after a lingering illness of several months, she gently fell asleep in Jesus, leaving to mourn her departure a devoted husband, one daughter, one step-daughter, several brothers and sisters, and a host of other relatives and friends. The funeral services were conducted by the writer in the presence of one of the largest congregations ever known to gather on such an occasion in this country, which gives testimony to the great worth of this excellent woman. To the bereaved we would say, Weep not dear friends, as others who have no hope, knowing that our loss is her gain; but may you, by Grave Devine, be able to look for and hasten unto the glorious reunion of the last great day.

B. F. HOUSE.

LaFayette, Ala.

MRS. JULIA A. BENTLEY.

It is with a sad heart that I write in memory of my dear mother whom God called home just at the dawning of a beautiful Sabbath morning. She was the daughter of W. B. and Allie White, born August 23, 1851, and died November 3, 1918, making her stay on earth 67 years, 2 months, and a few days. She was married to John R. Bentley May 8, 1873; to this union were born seven children, four sons and three daughters. Father preceded her to the grave nine

years. Three sons and one daughter survive her. Besides her children she leaves seven grand-children, one brother, W. B. White, Jr., and a host of nephews and nieces, to mourn her death. Before her marriage she joined the Mission Baptist Church at Elam, Crawford County, Ga., near her home, and was baptized by her brother, G. W. White, July, 1867. In after years she became dissatisfied and joined the Primitive Baptist Church at Mt. Carmel, where father's membership was and was baptized July 15, 1892, by Elder W. C. Cleveland, and lived a faithful member until her death. Mother had been sick the greater part of the year, and suffered very much, but was able to be up and see after her household affairs on Saturday night before she passed away. She went to her youngest son's, a short distance from her house, and sat until bed-time, and seemed to be as well as usual, went home, retired and fell asleep in Jesus—"Blessed sleep, from which none ever wake to weep," and was found the next morning, just as the sun was casting its first rays on earth of that beautiful Sabbath morning, in the cold embrace of death. Her going away was so peaceful and quiet that she didn't awake brother Daniel, who was sleeping in the same room near her bed. I've heard her say so often when her time came to go she didn't want to linger a long time. God heard her prayer and called, "Child, come Home," and her sweet spirit went home to God who gave it without any one to see the going. She was a devoted companion, a true loving mother, and as kind a neighbor as could be. No children ever had a better mother. I could write volumes and never be able to tell the worth of my dear, precious mother. She has been gone near a year, and O, how my poor heart yearns for mother's love and tender care. I believe she is basking in the sweet smiles of Jesus together with loved ones gone before. Funeral services were conducted by Elder I. Grant, at Mt. Carmel Church, in the presence of many loving relatives and friends, and her body was laid to rest by dear father in Elam Cemetery, to await the resurrection morn. There is a vacant seat at the table, at the fireside an empty chair; we listen for a voice we never again shall hear. O Lord, give us grace to bear this sad stroke and make us say, "Thy will, O Lord, and not ours, be done," for we know He does all things right but O it is so hard to say, Farewell, dear mother; we hope to meet you and father beyond this vale of tears.

Written by her daughter,
Macon, Ga.

MRS. W. T. WATSON.

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The GOSPEL MESSENGER

Vol. 42.

ATLANTA, GEORGIA, MARCH, 1920

No. 3.

*"Remove not the ancient landmark,
which thy fathers have set." Prov.
22:28; 23:10; Deut. 10:24; 27:17.*

*"Stand ye in the ways, and see, and ask for the
old paths, where is the good way, and walk there-
in, and ye shall find rest to your souls." Jer. 6:16.*

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*"If thou put the brethren in remembrance of these
things, thou shalt be a good minister of Jesus Christ,
nourished up in the words of faith and good doctrine,
whereunto thou hast attained.*

*"Of these things put them in remembrance, charg-
ing them before the Lord, that they strive not about
words to no profit, but to the subverting of the hearer.*

*"Study to shew thyself approved unto God, a work-
man that needeth not to be ashamed, rightly dividing
the word of truth."*

Published By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building

ATLANTA, GEORGIA

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.
 2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.
 3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.
 4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undecided transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.
 5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.
 6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.
 7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.
 8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.
 9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.
 10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.
 11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.
 12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.
 13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.
 14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23-24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.
- We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.
- Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.
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- We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.
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The Gospel Messenger

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ELDER SYLVESTER HASSELL

Williamston, N. C.

ELDER LEE HANKS

395 Capitol Ave.,

Atlanta, Ga.

ELDER ZACK C. HULL

Assistant Editor and Business Manager

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Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Send all matters for publication to the Editors.

SALE OF THE GOSPEL MESSENGER TO ELDER Z. C. HULL, OF ATLANTA, GEORGIA.

As I am in my seventy-eighth year, and the business management of THE GOSPEL MESSENGER has become very burdensome to me, requiring me to sit at my desk and attend to the correspondence nearly all day and sometimes also at night; and as my former printers have notified me that, on account of the increased cost of labor and materials, they would be compelled to charge me forty per cent more for printing The Messenger (in addition to the 5 per cent increase, and the 50 per cent increase on that, which they had felt obliged to charge me on the prices of four years ago, making an entire increase of two hundred and sixty-two and a half per cent on their charges of 1916); and as our young brother, Elder Z. C. Hull, of Atlanta, Ga., has promised to retain the same editors (besides adding others) and to conduct the magazine on the same scriptural principles as heretofore, and to publish it in Georgia, its original home, I have sold THE GOSPEL MESSENGER and its subscription list to him for the same price which I paid for it to the children of Elder J. R. Respess, less the amount of subscriptions already paid in advance to me.

Therefore, all remittances for subscriptions in arrears, and for all future subscriptions to THE GOSPEL MESSENGER, should be sent to Elder Hull, and any one desiring to write myself or any of the other editors should address us personally.

Elder T. J. Bazemore edited THE GOSPEL MESSENGER a few months. Then Elder J. R. Respess bought and edited it, with associate editors, about sixteen years. After his death, Elder W. M. Mitchell edited it about a year and a half. I then bought it from the children of Elder Respess, and have conducted it, with the aid of my associate editors, nearly twenty-four years. The clerical labor having become too exhausting at my advanced age, I have sold THE GOSPEL MESSENGER and its subscription list to Elder Z. C. Hull.

I expect, if the Lord will, to remain one of the editors, and I suppose that my associates also will, and that other elders will assist us; and we hope,

by divine grace, to make THE MESSENGER just as sound and edifying as ever, and more widely circulated and useful.

Sylvester Hassell.

THE GOSPEL MESSENGER MOVED TO ATLANTA.

Elder Hassell's statement is sufficient in reference to the change in The Messenger; however, I desire to make a statement in reference to our future plans. Our readers are aware of the great increase in the cost of materials, printing, etc., but in the face of the present high cost, I will try to give you a larger paper. The principles that The Messenger has contended for these many years, will not be changed; however, I expect to enlarge the paper, also to make it semi-monthly, just as early as possible, provided the Baptists will give me the proper support and manifest the necessary interest. There has never been a more prosperous time, generally speaking, than now, and those who are able, if they will send in ten years' subscription, it will enable me to get out a paper like you want. The Baptists of the South, especially, need a home paper. They need a paper large enough to enable us to publish all matters promptly. I am sure this is what you want. Now, I am willing to make a sacrifice myself, devote a greater portion of my time and do all I can to obtain a wide circulation, and if you are willing to do this, we will have a large circulation and the paper will be a wonderful blessing to our people.

If you desire to send in \$15.00 for a ten years' subscription, we will give you the privilege of obtaining that many subscriptions yourself, which will pay you back the amount, or if you can send us five yearly subscriptions, we will send you a year's subscription free. Send all the subscriptions you can, not only that, but furnish us Church News for the Church News Department.

I will appreciate letters of encouragement, realizing my much weakness and inability in taking up a responsibility of this nature.

Trusting in the Lord, I am willing to make the effort, and ask a special interest in your prayers.

Zack C. Hull.

THE GOSPEL MESSENGER.

We feel sure that many hearts will be gladdened to know that the Gospel Messenger has returned to Georgia for its future home. For many years this paper was ably edited in Georgia by Elders Respass, Mitchell and Henderson, all deceased. Later our wise, able, prudent and gifted brother Elder Sylvester Hassell, of North Carolina, bought the Messenger and moved it to his state where it has been most ably edited by him and his associates. He has kept it up to the high standard of orthodoxy set forth by Christ and His Apostles, and that faith has been perpetuated by our sainted fathers who have hazarded their own lives for the cause of the Master. In moving the paper to Georgia and changing its dress, we do not propose to change a principle for which it has lovingly and uncompromisingly contended in the past. We are glad to be able to retain Elder Hassell and his associates as associate editors. With them and the other able associate editors we trust by God's grace to send forth a paper that will be a blessing to our noble cause. We say it with deep regret there has been too much striving about unprofitable expressions, and a tendency to cut off good brethren by the wholesale without gospel labor, making the innocent suffer equally with the guilty.

Dear brethren, this is the Lord's business and His cause should be dearer to us than all this world. We must give account to God for our stewardship. All of us should be followers of God as dear children and walk in love. Let us all be satisfied with the plain teachings of the Scriptures without any prefixes and suffixes. Let us use Scriptural expressions on all controverted points, and thereby strive for the things that make for peace. If any have departed by adding new practices that are offensive to Zion, let all true lovers of truth abandon them at once and return to gospel order. If any have joined the societies of men and love them better than the church, the church should withdraw from all such. We all possess a corrupt sinful nature, hence the warfare as long as we live on earth. Let all confess and repent of their wrongs and try by the grace of God to live closer to the Lord in the future than in the past. Let us lovingly forgive one another of all personal wrongs, and remember that we are the body of Christ and so much need one another. Will you pray for us that the Messenger may prove even a greater blessing in the future than in the past? Let every lover of truth labor to increase its circulation by subscribing and sending in new subscribers. We want to double the subscription list as early as possible so as to make the paper semi-monthly. We feel sure that the good people will help us to increase the circulation of the paper. Do not look for perfection in us, but pray for us and bear with our weakness and send in good church news and keep your troubles at home. May God bless and unify His precious children in love. Soon we shall all lay our armor by and go to our eternal

home, let us all so live as not to have no regrets over a misspent life. Submitted in love.

Lee Hanks.

The 53rd chapter of Isaiah is said to be a prophecy of Jesus Christ, His deep sufferings, and subsequent glory. In this chapter of His divine word the Holy One of Israel is represented as a despised and rejected person as a man of sorrows and acquainted with grief, but it is more clearly taught that He was so, not on his own account but on account of His people, Their transgressions wounded Him, their iniquities bruised Him. It is indeed more distinctly revealed in this chapter that the effects of their iniquity were transferred to Him. Surely He hath borne our griefs and carried our sorrows. This certainly cannot reasonably be applied only to those the Father gave the Son and the Son died for. "All we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him the iniquity of us all." In verse 11, we read "by His knowledge shall my righteous servant justify many, for He shall bear their iniquities." This cannot mean the entire family of Adam for the last verse says, "Therefore will I divide Him a portion with the great because He hath poured out His soul unto death." If Jesus Christ died alike for all there would have been no sense in His saying "Therefore I will divide him a portion with the great." Therefore this chapter teaches that Christ died only for those the Father gave the Son before the world began.

J. S. N.

SALUTATORY.

Macon, Ga., Jan. 20, 1920.

Elder Z. C. Hull,

My dear Brother:

I am addressing you personally rather than the brotherhood, for it does not seem possible that I shall be able to write anything of interest to reach them through the medium of Zion's Pathway for its initial number.

It is no less true now than while Jesus was present with His disciples, when one is cumbered about with much serving, he or she is not permitted to sit at the feet of Jesus and select the better part. Out of the entanglement of the affairs of this life it is seldom that I'm permitted to emerge long enough to think or write upon things divine. How I crave and pray that it may be different, but with increasing prices, taxations and burdens of various kinds, I can see no hope for the better in the immediate future. Yet, like all the other cares, burdens and tears, we find in Jesus one that shares them with us and makes us able to bear them, and when permitted to feel that we are bearing them for Jesus sake, makes the burdens light, bottles up the tears and sweetens the bitter. Oh! for such a friend as a constant companion! If God's children are free from the sore conflicts of this life, then I am not one, but my hope is encouraged when I think of

Jesus as the friend of the one who suffers and endures the cross. One who drinks small draughts from the bitter cup will most assuredly drink deep out of the wells of salvation.

There's nothing that would afford me more genuine pleasure than to be of some real comfort to the Lord's dear children, but I am so handicapped with the frailties of this life; so much consumed with carnality and so little acquainted with spirituality.

"Prone to wander, Lord I feel it
Prone to leave the God I love;
Here's my heart, take and seal it,
Seal it for thy Court above."

My best wishes are for the success of Zion's Pathway. I hope the dear Lord will make it a medium of genuine comfort and instruction to the dear people of God. May its pages ever be too sacred to defile with the spleen of some envious brother, or the local troubles of churches about which the Baptists generally are not concerned and which they could not remedy let them be ever so much concerned.

It seems that the time is now ripe for such a paper among our people in Georgia, as we have none in our State, the Banner State for the dear old Baptists. If we could have such a paper as Zion's Landmark or the Gospel Messenger, publishing only the "Good news from a far-country," it would become such a part and parcel of our household when it once entered, it would come to stay. Let us all endeavor to help the editors make it such a paper.

May God bless the paper to the good of His dear people, is our sincere prayer.

In hope of a better world,

J. A. Monsees.

We appreciate the above letter. It came before we decided to move the Gospel Messengr to Atlanta, and while we were planning to publish Zion's Pathway.

Z. H.

WATCH.

Be on your guard. All is not gold that glitters. There are many counterfeits. The nearer a counterfeit imitates the genuine the more liable it is to deceive. There are many imitations of the true Primitive Baptist Church, but only one true Primitive Baptist Church. Be sure to investigate thoroughly and when you want to unite with a church be sure that they have the Bible marks and are walking in the old paths and are satisfied with the goodness of the Lord's house.

L. H.

Eld. J. N. Culton, of Richmond, Kentucky, is in Georgia preaching ably to the comfort of the Lord's people.

Elder E. B. Bartlett, of Missouri, is on a tour in Kentucky, and is to be in Georgia about the middle of February. We gladly welcome him.

THE YOKE OF CHRIST.

(Written by Request.)

My yoke is easy and my burden is light. Matt. 11:30. Easy and light when compared to all other yokes ever put upon the necks of the people of God.

The yoke of bondage is not easy and light but it is hard and heavy. When Rehoboam was made king of Judah, the people said unto him: "Thy father made our yoke grievous: now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us lighter and we will serve thee." 1 Kings 12: 4. "And King Rehoboam consulted with the old men of Israel as to how he should answer the people; and their counsel was to the king to lighten the burdens of the people, but he forsook the counsel of the old men and then advised with the young men, who told him to say to the people, my little finger shall be thicker than my fathers loins. I will add to your yoke. My father has chastised you with whips, but I will chastise you with scorpions.

In the days of Samuel, when Israel desired a king over them like other nations, God warned them of what would befall them, if they put their necks under such a yoke, that they would suffer many hardships. 1 Sam. 8th chapter.

So from the days of Saul until the days of Christ's kingdom, the people of God understood what it was to serve men, and to bear the burdens, and to feel the oppressions put upon them, and often the yoke became so grievous and heavy that they cried unto the Lord and for His mercy's sake, He said I have seen the afflictions of my people and have heard their groanings and have come down to deliver them.

These things were done and written for examples to us. That which was written was for our learning, and so as ancient Israel suffered and became the servants of those who put a yoke upon them to make servants of them, let Israel of today profit by their experience and not be servants of men.

Men in all ages of the world have desired to rule over others, and to get control of them for their own selfish and personal benefits.

"To make a gain of them."

"His servant ye are to whom you yield yourselves servants to obey."

And when we suffer men to put a yoke upon our necks, we are brought into bondage and they make merchandise of us. Hear the Apostle Peter, 2 Pet. 2nd chapter. But there were false prophets also among the people even as there shall be false teachers among you, and many shall follow their pernicious ways and through covetousness shall they with feigned words make merchandise of you."

My yoke is easy, and my burden is light, and before He holds out this yoke to His children, He breaks off every other yoke and makes them free indeed and liberates them from every enemy, and then says, take my yoke upon you, and learn of me, for I am meek and lowly in heart and you shall find rest to your souls.

Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Gal. 5: 1.

Throughout the Old and New Testaments we find men have desired and have drawn away disciples after them; and it is always with a desire to use them, to be masters and lords and put a yoke upon them to be their servants. This object they kept hid from the people and are wolves in sheep's clothing until they are brought into bondage, and then "they spare not the flock."

And certain men came down from Judea and taught the brethren except ye be circumcised after the manner of Moses ye can not be saved, which Paul and Barnabas disputed.

And then they go up to Jerusalem about this question. And when it had in the church been well considered and condemned, they rendered a decision against this doctrine of conditionalism, and say, Why tempt ye God to put a yoke upon the neck of the disciples. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they. Acts: 15.

Salvation by grace for Jews and for Gentiles was declared by these true yoke fellows, but conditionalism of every kind "gendereth" to bondage. And when men bring us into bondage by putting this yoke upon us, the longer we wear this yoke and serve men, the harder and heavier it becomes. Greater are their demands until "They bind heavy burdens upon men's shoulders, but they will not move them with one of their fingers." Matt. 23: 4.

Wherefore we should come out and be separate, and touch not the unclean thing, and hear the voice of our King, our Lord, our Master, our Redeemer, from every yoke of bondage. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest to your souls. For my yoke is easy, and my burden is light.

It is true even under the yoke of Christ we have our burdens. "Every man shall bear his own burden." Bear ye one another's burdens," but these burdens are easy, light and lovely, compared with the burdens men may put upon us if we serve men.

He does not compel nor deceive us to come under this yoke as other kings and lords have done or may do. But we are to freely take it upon ourselves, and unlike any other yoke, the longer we wear it, the easier it appears. If we submit to the yoke men may put upon us we will regret it as Israel did when she desired and came under the yoke of a king, but we will never regret taking the yoke of Christ. God was her King and she was happy and prosperous with Him.

If I be a true minister of Jesus, all other true ministers are my "true yoke fellows" in the gospel, but when we see some lay aside this yoke of Jesus, and pursue a course which we know tends to lead the people under bondage, how we do suffer then.

Many years ago when the Baptists of this country divided upon the foreign mission question, many ministers succeeded in leading away the people after

them, and got control of quite a number, and it has waxed worse and worse. Today they hold the reins over many, and have fastened their yoke upon the necks of the people and they "make the drive," and now they want \$75,000,000, and they have well named it "A drive." For the preachers hold the reins, and the people are yoked, and a few will ride and drive and many will pull, until they will raise that money if it takes five years. I fear the same spirit actuates our progressive Baptists.

Better wear the yoke of Christ than the yoke of men.

Lovingly,

J. T. Satterwhite.

DISCRIMINATING GRACE.

"The doctrine of God's discriminating grace is not fashionable among a certain body of professors; but it is nevertheless true. According to their views Jehovah Himself is the only being in existence who is not allowed to make a choice. To talk of God's making a choice, and setting apart a people for Himself—they say He is an unjust God and the fault of damnation is His. He is not a holy and just God in that case. According to them God is unjust because He chooses; yet you find these very characters vindicate their own right to make choice, in almost every instance. They think they have a right to choose a companion for life; to choose their own food; to choose or reject God; and yet Jehovah has no right to make a choice. He is the only being without right. Consequently they sink God lower than the lowest beggar in existence, they make Him lower in their own estimation than the poorest sinner under the heavens. But when they have used all their arguments and spent all their pride and enmity against God's right to make a choice, He still chooses as He sits on His unshaken throne; and, in His electing, immortal, and everlasting love, chooses a people for Himself; a people that shall glorify Him and be His portion forever. 'The Lord's portion is His people, and Jacob is the lot of His inheritance.' God did not find Jacob full of pious cultivation with which some persons wish to recommend themselves to God; but He found him in a desert land, where no one but the Lord would look for him. (No missionaries sent after Jacob to make him and the Lord acquainted. L. H.) No one else would ever expect to find God's gems and jewels in the crown of His rejoicing in a desert land. Oh, what mercy it is that the Lord comes to seek and save His own. If it had not been His work, they would never have been found. No one else would ever look for them there."—W. M. Gadsby, England, in 1840.

The dear Lord seeks His people, finds them in the very depths of sin, leads them about, instructs them and keeps them as the apple of His eye. So the Lord alone (no help of puny men) did lead them.

L. H.

FAITH AND LOVE.

True spiritual faith and love, faith in Christ and love for Him, are prerequisites to gospel service. Before a step can be taken in gospel obedience one must experience these as a necessary qualification for that step. "Without faith it is impossible to please God." Heb. 11: 6. This faith must be the kind that "worketh by love." Gal. 5: 6. It is said, "The devils also believe and tremble," (James 2: 19) but they do not have this kind of faith at all. Their faith does not work by love. To believe that Christ exists merely, is not to believe in Him who exists. It is argued by conditionalists that the living faith of a child of God is no better than the faith that devils have till acts of obedience are ren-

dered. They say, "faith without works is dead," and contend from that that the faith of a true believer in Christ is only a dead faith till something is done to bring it to life. This only needs to be mentioned that its absurdity may be apparent to any candid mind.

The greatest eloquence of men or angels, the pretended gift of prophecy or of faith, the most illustrious acts of natural charity, such devotion that would cause one to give his body to be burned, all these without love, the love of God in the heart, is utterly worthless.

These two Christian graces are inseparably connected in the experience of a child of God. One cannot be without the other. They are fruits of the Spirit. Gal. 5: 22. They are evidences that one is born of God. 1 John 5: 1 and 4: 7.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18. The religious contenders of the world (and I might say pretenders) say this means that unbelief and rejection of the gospel is the cause of condemnation, and that belief and reception of the gospel is the cause of justification. They say also that the gospel must be preached to sinners in order that they may have this faith and be justified. A large majority of the human family, including all from the beginning to the end of the race of mankind, die without ever hearing the gospel preached, admitting that all is gospel that is preached for gospel. If unbelief and rejection of the gospel is the cause of condemnation, and belief and reception of the gospel is the cause of justification, and the preaching is necessary in order that people may have this faith and be justified, what is the condition of the great number that never hear the gospel preached? They are not condemned, for they never heard the gospel to reject it, and they are not justified, for they have never heard it to believe it.

The plain and unmistakable facts are that believing the gospel when it is preached with that faith that works by love is evidence that one is not condemned, and not the cause of it; and despising the gospel, having no faith in it, is evidence that the one who thus rejects it is condemned already. This is the meaning of the Savior in the passage quoted. A cause goes before, but an evidence follows after.

Justification by faith, as mentioned in the Scriptures, is a realization in the court of one's conscience that he is in a justified state. When Abraham was said to be justified by faith, it is meant that his faith proved him to be right at heart, so "his faith was counted to him for righteousness," proving that he was a righteous man. God tried his faith by requiring him to sacrifice his only son Isaac, and the faith he showed by his willingness to obey proved that his heart was already right before God. God knew this, and He put him on exhibition as an exhibition as an example of what He was able to enable him to do, giving him the faith he had to be-

lieve that after the sacrifice of his son God would raise him from the ashes.

So faith and love are put into the hearts of God's heaven-born children. They who possess these in the heart have the witness in themselves. 1 John 5: 10. The Spirit of God is that witness, which bears witness that the one possessing it is born of God. Rom. 8: 16.

To believe with this faith and to love with this love is not an act performed in obedience to a rule of duty. To have this faith and love is rather to be in a state of believing and loving. The unbeliever does not make up his mind to believe what he does not believe from a sense of duty to believe it, or from the expectation of reward for doing so. The same must be said of love. This is self-evident.

I here give an excellent quotation from Spurgeon, which I deem worthy to be preserved and memorized:

"We love him because he first loved us.' Love is like an echo, it returneth what it receiveth; there is no echo till the sound is heard. Our love to God is a reflex, a reverberation, or a casting back of God's beam and flame upon Himself. The cold wall sendeth back no reflect of heat till the sun shines upon it, and warms it first; so neither do we love God till our soul is filled with a sense of His love. Love is not the result of effort on our part. As the fountain rises freely in the valley, pouring forth its flood with spontaneous eagerness, so doth love sparkle and flash forth in the soul. Secret reservoirs, far up in the mountains, supply the water-springs; and eternal deeps of boundless love in the everlasting hills supply the love-springs of the believer's soul. Is it not written, "All my fresh springs are in thee?"'

Here is another gem from the same author:

"The price of love is love; the origin of it is not found in law or in a sense of duty, but in love, or a return of gratitude. When the sun of eternal love melts the glaciers of the soul, then the rivers of affection flow; but if the rocks of ice could all be broken to shivers with hammers, not a drop of affection would stream forth. Only a sense of divine love will ever create love to God in the heart."

What a sweet experience is this faith and love! The heart is made to leap for joy when these fruits of the Spirit of God are produced therein. I must confess that I am not always so sensible of this sweet experience as now. Oh, I am made to praise the Lord that even momentarily I can rejoice in this blessed experience! To be able to cast all my care upon Him who careth for me, and to love Him above all else, is so glorious! "Bless the Lord, oh, my soul, and let all the powers within me bless His holy name."

John R. Daily.

The Bible nowhere authorizes a salaried ministry, or taxing or assessing the membership, but it does abundantly teach that the faithful, loving, self-sacrificing ministry should be lovingly cared for. The one that sows spiritual things should reap carnal things. The Lord has ordained that they that preach the gospel should live of the gospel. This part of the gospel should be obeyed as well as other commandments.

The Lord does not regenerate His children to spend a life in disobedience, but they should obey Him in His ordinances.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsees, pastor, Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the second Saturday and Sunday at 11 o'clock a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

I have agreed to serve Béthlehem Church, near Marietta, on the first Saturday and Sunday, and Cross Roads, north of Atlanta, on the second Saturday and Sunday. These churches will appreciate all who can visit them.

Eld. Hanks attended his church 3rd Saturday and Sunday at Stapleton and Augusta, and had a good meeting. Stapleton Church is trying to build a church house. This is a sound body of Baptists, but are poor in this world's goods and need help. All who feel impressed will send them a donation to Brother A. J. Brooks, Avera, Ga., or J. S. L. Rabun, Louisville, Ga. We trust the brethren will help them liberally. It is a laudable cause and will be appreciated.

We had an especially good meeting at East Atlanta Church on last third Sunday and Saturday before. Eld. W. J. Hull preached on Saturday, and Eld. J. N. Dunnaway on Sunday. We had especially good attendance and attention.

Brother Oscar Hembree is to be ordained to the full functions of the gospel ministry at Corinth Church, near Roswell, Ga., Saturday before 5th Sunday in February.

Elder J. N. Culton has just finished a tour in Georgia and is much loved and his able, instructive preaching was much appreciated by the Baptists of Georgia.

Elder E. B. Bartlett, of Missouri, is in our midst, having filled appointments in Soldier Creek and Highland Associations, in Kentucky, and Nashville and Chattanooga, Tenn. Elder Bartlett is a sound and able minister of Christ and stands fully in line and fellowship with the great body of Primitive Baptists all through the South. He most fully endorses the Black Rock Address, the old Kehukee Association, in their condemnation of the innovations of men. He uncompromisingly opposes all heathenish anti-Christian oath-bound religious secret societies and contends for a complete separation between the church and the world. We feel sure that he and his brethren have the universal endorsement of the Baptists in the South in their earnest contention for gospel order. We are glad to have this humble, gifted servant of God accept a place as associate editor of the GOSPEL MESSENGER. We trust that the efforts of the editors of this paper may accomplish great good in unifying our people upon a sound Scriptural basis.

L. H.

806 Dodds Ave., Chattanooga, Tenn., Jan. 21, 1920.

Dear Bro. Hull:

In regard to the publishing of a paper in Atlanta, I am anxious to see just such a paper as you propose published somewhere in our Southern territory. I am well and personally acquainted with Elder Hanks and feel that he can well serve as Editor in such a way as to make the paper prove a blessing to our much loved cause. I am willing that my name be used as an associate editor and will lend the paper what assistance I can in soliciting subscriptions both in stock and readers for the paper.

R. O. Raulston.

Elder Z. C. Hull was ordained to the work of the gospel ministry at East Atlanta Church Friday before 3rd Sunday in January. The Presbytery was composed of Elders J. A. Monsees, H. G. Mitchell, R. L. Cook, W. J. Hull, Lee Hanks, D. L. Gower, David Smith, T. J. Head, D. M. Matthews and J. B. Brown. Elder Hull is a bright and gifted young brother and has the love and prayers of all who know him.

L. H.

Old Bro. James Wilson, father of Elder J. B. Wilson, fell asleep in the loving arms of Jesus January 23rd. He was buried at Bethel Church near Summit, Ga., Jan. 24th. Elder S. M. Anderson conducted the burial services. He was a good devoted Primitive Baptist, and his sufferings were great. The dear bereaved family has our sympathy and prayer. May God bless them with reconciling grace.

L. H.

I was called to Bethlehem Church Monday, Jan. 12th, to conduct the funeral service of Bro. Brann. Eld Hanks went with me, and by my request, he conducted the service. He preached very ably and to the comfort of the bereaved family and the congregation in general. Bro. Brann had been a constant member of this church for many years, and he is missed, but this earthly loss is his heavenly gain. May God reconcile the bereaved ones to this earthly sorrow.

Z. H.

APPOINTMENTS.

Elder A. L. Harrison, of Front Royal, Va., who is well and favorably known in Eastern North Carolina, and Elder W. T. Eaton, formerly of Northern Virginia, but now of the State of Washington, an excellent brother and a sound and able minister, expect, if the Lord will, to be at the Skewarkey Union at Robersonville, N. C., the last three days in February, and then to fill the following appointments together:

Flat Swamp, Monday, March 1.
Bear Grass, Tuesday, March 2.
Smithwick's Creek, Wednesday, March 3.
Skewarkey, Thursday, March 4.
Kehukee, Friday, March 5.
Tarboro, Sat. and 1st Sunday, March 6 and 7.
Whitakers, Monday, March 8.
Falls of Tar River, Tuesday, March 9.
Pleasant Hill, Wednesday, March 10.
Mill Branch, Thursday, March 11.
Elm City, Friday, March 12.
Upper Town Creek, Saturday, March 13.
Wilson, 2nd Sunday, March 14.

Then Elder W. T. Eaton will expect, D. V., to preach as follows:

Scott's, Monday, March 15.
Pittman's Grove, Tuesday, March 16.
Upper Black Creek, Wednesday, March 17.
Memorial, Thursday, March 18.
Cross Roads, Friday, March 19.
Raleigh, Sat. and 3rd Sunday, March 20 and 21.
Durham, Monday (at night), March 22.
Roxboro, Tuesday and at night, March 23.
Flat River, Wednesday, March 24.
Helena, Thursday, March 25.
Wheeler's Friday, March 26.
Prospect Hill, Sat. and 4th Sunday, March 27 and 28.
Arbor, Monday, March 29.
Gilliam's, Tuesday, March 30.
Pleasant Grove, Wednesday, March 31.
New Hope, Thursday, April 1.
Lick Fork, Friday, April 2.
Wolf Island, Saturday, April 3.
Reidsville, 1st Sunday, April 1.

These last three weeks' appointments were made, at my request, by Elder L. H. Hardy, of Atlantic, N. C., as he used to live in Reidsville, and is well

acquainted with the location of our churches in that part of North Carolina.

S. Hassell.

GOD IS NOT THE AUTHOR OF CONFUSION.

In 1 Cor. 14:33 the Apostle Paul said God is not the author of confusion, but of peace, as in all churches of the saints. Therefore the introduction of any new doctrine or practice, not in the New Testament, the infallible standard of the Christian religion, which introduction causes confusion and division in the churches of the saints, is not of God, but of the Devil. We are to "try the spirits, whether they are of God, because many false prophets are gone out into the world" (1 John 4:1). It is the spirit of anti-Christ, of the flesh, the world, and the Devil, that brings into the church new and unknown things, from false philosophy or from worldly men and worldly so-called "churches," and continues and insists upon those things, no matter what heart-burning divisions they may make among families, churches, and Associations. This spirit shows a love of the world, and no love of God and His people. At first His people bear with these things, and labor earnestly and kindly to have the innovators discontinue them; but, when they are persistently spread and pushed to a division of the church as of the saints, the faithful people of God, knowing their origin and nature, cease to tolerate them.

S. Hassell.

SALVATION.

How long will the finally impenitent suffer if they pay off their debt of sin entirely? When would their sufferings satisfy the law, and meet its utmost demands? Or must we expect the law to be relaxed or its justice suspended? It is easier for heaven and earth to pass away than for one jot or tittle of the law to pass away unfulfilled.

Let us not forget what we are saved from. We are saved from the love of sin, from the dominion of sin, and from the curse due sin, and this is to be saved from hell and eternal punishment. And what are we saved to? "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." When we consider what fallen sinners we were, hateful and hating one another—what our hearts and lives were, and what we justly deserved at the hands of a just and holy God, and what must have been the riches of His grace to pity and save us by the death of His Son, then we will have some idea of the riches of His grace and mercy in our salvation. And when we review all the precious words that tell us what Heaven is—its bliss and endless delights, we will have a little understanding of the mercy of God in our redemption and salvation.

Old Baptists will never leave their old views, stated and restated as the centuries have gone by. They believe that Christ saves His people from hell and eternal punishment. They believe that God's mercy

and grace were and are displayed in the highest degree possible in our salvation; and they will still believe that the wicked "shall be turned into hell with all the nations that forget God;" and when men apologize for sin by urging that eternal punishment is too severe and extreme, they will still inquire for "the old paths."

J. H. Oliphant.

Remarks.

Let no periodical which maintains the annihilation of the wicked be patronized by any Primitive Baptist; and let no professed preacher who advocates this satanic heresy be suffered to speak in any of our churches (Matt. 25:41; Rev. 14: 9-11; 20:10; 21:8). As Brother Oliphant well says, such a heresy makes little or nothing of sin, little or nothing of the Most Holy God who perfectly hates sin, and little or nothing of the infinite atonement of Christ for our sins. The admission of one heresy, tends to produce cancer (or gangrene or death) in the whole body of sound doctrine (2 Tim. 2:17).

S. H.

Monroe, Georgia.

Dear Bro. Hanks:

I wonder if you remember a little unworthy sinner whom you baptized at Gum Creek on July 4, 1906? Well, she has always held in loving remembrance the few precious hours spent in the sound of your voice.

I am living in Monroe now and my membership is at Sardis. We want you to be with us at our next meeting, which is the second Saturday and Sunday. We haven't had a regular pastor since the death of our much beloved Bro. Upshaw. It is the wish of the church that you be with us if you can arrange to do so and they asked me to write you.

Of course we will be glad to have you come Friday night, if you can arrange to do so, but if this will interfere with your plans too much you can get here Saturday morning all right.

Would be glad if you will write me if you can come, and I truly hope you can, also what time to expect you and we will meet your train.

May God bless you, is the prayer of an unworthy sinner.

Ruth Tuck Broach.

Laurel Fork, Virginia.

Elder Lee Hanks,
Dear Brother:

Your letters of recent date concerning a proposition in which I feel much interest are before me, and I appreciate the confidence you have in me. I love to be loved for the truth that I love.

I feel that you need a good paper at Atlanta; and, if managed and conducted by the right men, such as you are, I am sure it would meet with success, and prove to be a great blessing to our dear people, especially in the South.

I hope you will undertake the enterprise and find God's approval.

I am not able to labor, not even mentally. I mean that the condition of my health is such that I am compelled to leave off any labor that taxes my body and mind. I am not able to visit the churches in our own country, except to a very limited extent.

I would also hate to sell the Messenger at present, though I must do so after while if I live long.

If you start a good paper I would, perhaps, soon be willing to combine with you. I appreciate your writings and thank you for your good help rendered me, as a fellowhelper in the truth.

Yours in hope,

F. P. Branscombe.

Georgia needs a good old Baptist paper and Atlanta is evidently the logical place to publish the paper and we trust our brethren will make a special effort to put the paper into the homes of all lovers of truth. We need your support. We desire to conduct the paper in such a manner as to merit the support of our people.

From Elder J. . Duncan:

Elder Lee Hanks, Dear Brother: I am sorry you have been so poorly, but hope you are better ere this. You describe my feelings and thoughts so well that I feel like some one had told you all of my feelings. I know you have made great sacrifices, and it has made it real hard on Sister Hanks. I sympathize with you both. I often think of late that I am down and out. I have not the zeal that I once had. I am cold and lifeless. Ah, when will the winter pass? Oh that I could hear the spring birds singing, and the coo of the innocent dove once more. You know that I am the weakest of the weak and poorest of the poor. I try to pray for peace among our people. There is something about me, or about the dear old Baptists that makes me love them. I love their association above all things else in this world. I desire and feel more anxious about their peace and welfare than all things else. I cannot tell why this is so. I am so glad to hear of your good meetings. I often think of the Baptists in Georgia. I have never visited a people that made me more welcome than the Georgia Baptists. Our people are anxious for you to visit us at any time you can come. Our doors are open at any time. Pray for me and mine.

With love to you and yours.

Yours in Christ,

James Duncan.

(We received this letter from this dear man of God some years ago, but it has not lost its sweetness by reason of age. We know what such feelings mean, we think. We are an afflicted and poor people that trust in the Lord.—L. H.)

SALUTATORY.

Danville, Ga., Jan. 12, 1920.

Elder Lee Hanks,

My dear Bro.: Enclosed find a few names you may add to your mailing list for the Zion's Pathway, also find money order for \$6.00.

I am favorably impressed with your idea of getting out a good clean religious paper for our people. I think they ought to have another paper in this country. Our people here are ready at all times to hear men preach and advocate the noble principles you and I, also others, set forth. I feel poor and unworthy to offer my little assistance in such a noble cause, but I hope I am willing to cast in my little mite. I think I will be able to take \$50.00 now soon, and some more later. Let me know when you want it, I will try to get more subscribers as soon as I can. I can get you a minute of the associations near me if you prefer them. You could get more names that way. I am glad you have located in Atlanta. I feel like you are near and can visit us often. I want to visit you and your people as soon as I can. I hope the dear Lord will bless you in the effort to spread the good news. You may use my name if it will be any advantage to your paper. I have always loved the principles you contend for. Our people here love them and live on them. We don't want any new doctrine or practice. We don't want organs nor predestination to do wicked acts nor drunkards, liars, disorderly people of any kind in our church. I believe in a complete separation between the church and the world. Christ said His Kingdom was not of the world. Dear Brother, pray for me and mine. Extend my love to your family. My wife joins me in love to you and all.

Your brother in love,
J. R. Wilson.

Elder R. H. Pittman, Luray, Va., says: "I believe that as Christ said, 'Make the tree good and the fruit will be good; that you judge the tree by the fruit it bears; that you should judge God's people by the lives they live, by the fruit they bear, and their godly walk and conversation.'

"I don't believe you can change the nature of a tree naturally, and this natural illustration being used by the Master to teach some truth, and that truth a spiritual truth, the meaning of it, according to my understanding is, we have not the power to change the natural heart of man, but that is the work of the Lord, which He does for all His people; and when those hearts are changed and made spiritual, they bear good fruit."

Elder T. S. Dalton, Baltimore, Md., says: "I have never seen the necessity, or known the necessity, of introducing a means to accomplish that end that God has already accomplished and my Bible teaches me that Jesus Christ by this one offering has perfected forever them that are sanctified whereof the Holy Ghost is witness unto us, and it says, 'Jesus Christ suffered upon the cross and put away our

sins before He sat down on the right hand of God, and He having done that, put away our sins, I do not think—our people do not think—that Sunday Schools and missionism is necessary in order that their sins be put away, because the Bible says it was done before Jesus went to glory.

"We do not preach in order to save them eternally, but we declare to them that they are saved through the merits of Jesus Christ and it is good news to those who receive it.

"I preach, sir, in order that God's people may be preserved from error, from delusion, and saved from a guilty conscience in disobedience to God; that they may walk in humble obedience to the Lord and His requirements, and obey Him in all His mandates, as their King, and not in order to eternal salvation. I object to the expression, we send them because the Lord sends. I send you? He did not say for the church to send or a missionary board to send, but He said to them, "Go ye into all the world and preach the gospel." He did not say wait to be sent by the church or a missionary board, but He told His ministers whom he called to preach to go."

ORIGIN OF THE MISSION BAPTISTS.

Elder Gibert Beebe, one of the ablest men of his day, in Coffee's History, pages 21-2, says: "Brother Carr, when I became a member of the Baptist Church in 1811, no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United States. Not a college, theological school, Sunday School, Missionary or tract society existed in this country. Not long after my membership the heresy of Andrew Fuller, of England, began to be promulgated among us. Not long after this Dr. A. Judson, and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their arrival in Burmah they were baptized by Dr. Carey, a so-called Baptist minister from England, and Rice returned to originate a missionary spirit among the Baptists of America."

Elder T. P. Dudley, of Kentucky, and his father served Bryan Church for ninety-four years. The church was constituted in 1786 and was always an old Baptist Church. Elder Dudley was ninety-four years old when he fell asleep in death in the year 1886. He makes the following statement in Hassell's History, page 731: "Let it be remembered that those institutions (moneyed religious societies, theological seminaries, Sunday Schools, etc.) were unknown in this country until within the present century, and yet their advocates tell us that they are old school Baptists. Did the Apostles or subsequent ministers who make similar sacrifices, wait to make a contract with a Missionary Board for a stipulated salary, and thus make themselves hirelings; or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church or churches unless they were paid for it? We ask the community to contrast the course

of the Apostles and pioneers with that of the advocates for modern inventions of men to evangelize the world, and determine who are old School Baptists. The commission given by Christ to the apostles is as silent as death on the subject of missionary, Bible, tract, and temperance societies and Sunday Schools, with all the modern inventions, originated by men as aids in evangelizing the world. The Apostles did not advocate such and the London and the Philadelphia Confessions of Faith urge no such measures. In 1818 the Kehukee Association received sixteen copies of the fourth annual report of the Baptist board of foreign missions from the United States Convention at Philadelphia. This showed the age of the Baptist board of foreign missions to be four years. It was born of spurious philanthropy and false zeal in 1814. We are naturally to inquire, How did the churches and the people of God in America get along without it until this auspicious year dawned upon the world? If it was necessary in 1814, was it not necessary in 1714 and in 1614, and in every hundred years backward, through to the apostolic age? If it was not necessary until 1814, was it necessary then or can it be necessary now? We find nothing of it previous to this time in the American churches, and nothing of it in England previous to the days of Fuller and Carey." There are many excellent children of God among the modern mission people who are most thoroughly disgusted with the modern board, and millions of dollars drive. Such dependence upon money, and the auxiliaries of man is a reflection upon Christ and the great work accomplished by Him. Such teaching is causing people to rely upon men and money instead of Christ. Peter teaches that we are not redeemed with such corruptible things as silver and gold. The Hon. Mr. Watson and others have done great good in opening the eyes of many good people to see the falsity of the modern mission system.

Children, come away from such erroneous teaching and unite with the Church Christ established. You are welcome in the true church, why remain with the false?

L. H.

If the modern Board Mission Baptists were not founded until 1792 by Andrew Fuller and Wm. Carey, the ordinances were not given unto them and hence they have no gospel right to baptize.

We believe that Jesus Christ founded the Primitive Baptist Church and the Apostles delivered unto them the ordinances, 1 Cor. 11: 1-2 and nobody else, but Primitive Baptists have a right to administer the ordinance of baptism. Jesus was baptized by John the Baptist, a Primitive (first) Baptist preacher, then if you are a follower of Christ you must be baptized by a Primitive Baptist preacher.

Jesus says, "My Kingdom (Church) is not of this world," then to be a member of His Church you must separate yourself from all worldly religious

societies, Anti-Christian religious oath bound secret orders, etc.

If you want to perform good works just perform the works God has ordained and authorized in the Bible that His new creatures should walk in them.

L. H.

It is our desire to make the Gospel Messenger of special interest and comfort to our readers. It will not only be a comfort to you, but will be a source of information that will have a tendency to bring us closer together. It will bring about a better acquaintance. This will not only require our efforts, but yours as well. Let us work together for good.

"MANY A TIME." PSALM 78: 38.

The forgetfulness, the ingratitude, the inconstancy, backslidings, and transgressions of the people of God, are an humbling picture; and when shown to us will bring us to say with Daniel, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies, forgiveness, though we have rebelled against Him." (Dan. 9: 8-9). Hearken also to this lamentation, "And at the evening sacrifice I arose up from my heaviness; and having rent my raiment and my mantle, I fell upon my knees and spread out my hands unto the Lord my God, and said, O my Lord, I am ashamed and blush to lift up my face to thee, O God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra 9: 5-6.) Ah, when our follies, our vile transgressions against our Savior (for in the new covenant we are under law to Christ. 1 Cor. 9: 1) are laid upon our conscience by the Holy Ghost. Then indeed our confusion of face, our shame, our blushes abound. That a child of God, a loved and redeemed sinner should depart from the God of our salvation, that a believer in Jesus should allow anything to intrude, to come between him and the dear Savior is indeed a sad and terrible thing. O, in the kindness of the days of our youth, in the love of our espousals to Christ it looked as a thing impossible that our love should wax cold, that we should leave our first love, that an evil heart of unbelief in departing from the living God would ever be known in us. How little we then knew of the deceitfulness of sin: and though in our deportment all may have been circumspect, yet, O what inward vilenesses we have been made to know, what coldness, seasons of indifference, deadness to spiritual things; what backslidings of heart! Ah, and then what hidings of our dear Savior's face, what stripes, what chastenings, we have been made to know! Many a time turned He in anger away, and did not stir up all His wrath." Truly it is ours to find that the Lord abundantly pardons; but how dark is the scene, the background of this glorious picture of the glories of our God! Look at the following Scriptures, and see what ingratitude, what vile transgressions the children of God are guilty of: "Can a

maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." Jer. 2: 32. "She went after her lovers, and forgot me, saith the Lord." (Hosea 2: 18). "For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel." Jer. 51: 5. Ah, we do not glory in the terrible fact that we are vile transgressors: but let my glorying be in the cross of Christ. Oh, let the grace of God so abound unto me that I may mourn unto the Lord over my sins, and implore His mercy: and let me see by faith the fountain opened for sin and uncleanness, and

"Foul, I to the fountain fly,
Wash me, Savior, or I die."

To feel my sinfulness, to see myself base, a thing to be despised, a nothing (1 Cor. 1: 28) is an humbling, heart burdening experience. Our corruptions, the vileness of our Adamic natures, is not a thing to be spoken of in a flippant manner, as though to say, "I am sinful, vile, the chief of sinners were an easy speech. Ah, sin is exceeding sinful, so dreadful, so hateful!" Oh, rather let my heart be humbled and contrite before the Lord; let it be in sighs and tears, in mournfulness of spirit, with self-loathing that I confess myself a sinful, depraved creature, not fit to lift up my head. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." (Luke 18: 13.)

"That when I am wounded by sin,
And scarcely a prayer can repeat;
The mercy that heals me again
Is mercy transportingly sweet."

But this to the praise of Jesus my heart shall tell: Listen to the bleating of a sick, wounded, lame and famished lost sheep "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments." (Psalm 119: 176.)

O surely, we have a gracious, covenant keeping God or else we had utterly perished from the way.

But the Lord hath called His chosen people unto Himself, unto eternal glory by Christ Jesus: and hath predestinated them to be conformed to the image of His dear Son Jesus Christ our Lord. (Rom. 8: 29). Therefore, having begun a good work in us He will perform it unto the day of Jesus Christ. (Phil 1: 6).

Oh, I want more of the life and grace of Christ in my soul; I want Jesus to dwell in my heart by faith; I want to think more and more upon His name, to contemplate His perfect loveliness in the manifold characters He sustains unto His people, to feel in all the love and trust of my heart to commit my all unto Him, and to be found in fellowship with the apostle in saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1: 2.) O, I feel to chide my wayward, forgetful, distrustful heart! What a share that I, a sinner so signally loved, to whom the Lord has shown

such riches of mercy, should ever doubt thy love and mercy, dear Savior!

"O, my distrustful heart,
How small thy faith appears!
But greater, Lord, thou art
Then all my doubts and fears;
Did Jesus once upon me shine?
Then Jesus is forever mine.
"Unchangeable thy will
Whatever be my frame,
His loving heart is still
Eternally the same;
My soul through many changes goes,
His love no variation knows."

Frederick W. Keene.

Raleigh, N. C.

Atlantic, N. C., Jan. 13th, 1920.

My dear Brother Hassell:

Since I read the notice of the death of dear Brother Slade, I have often thought of you and the other members of the family, and of how much you miss him. While he was feeble and hard of hearing, but he was there, and you knew when you came into his presence you were with one of the pure in heart.

When I have visited in the home my heart has felt much more than my tongue would tell that I was with the sons and a daughter of our God and have felt so little.

I know that I have a hope which I cannot see at all times, but just have to be content with that belief which is given to me by faith and in God that He is my Father and my God.

I love better than all things else the service of my God, and the older I get the more precious that service is to me.

For two days now I have been somewhat sick in this old body and am made to feel badly. How glad I am that in our God there is life, health and strength which never decays nor grows weak. I do feel that as this outward man perishes the inward man is renewed day by day, and there is perfect health given this new man in our Lord Jesus Christ.

I feel that it is good we are born to die. Better is the day of one's death than the day of one's birth and yet how our natures kick against the better. When one is born we rejoice, and sweetly fondle the little one and bless it with all our hearts. When one dies we weep and cry that a loved one is gone. These are nature. Yet when one is born we must know that if they live they must see days of affliction, many sorrows, pain in their being and much grief at heart. If one dies who we have reason to believe had the grace of God with them, they have gone from all sorrows of every kind to forever rest in the love of Him who loved us and gave Himself for us. That even this mortal body which by the word of God goes back to dust will at the coming of our Lord rise up in His glorious likeness and be caught up to meet Him in the air and be forever with the Lord. Therefore, when one is born here he is born under a curse and is subject to all the ills and disappointments of this corrupted world, but if he dies in the blessed hope of salvation through our

Lord Jesus Christ he goes out of and away from all these sorrows to that blessed home where sorrows and fears are entirely unknown.

Here we want to be submissive to our God, but find in our flesh a rebellious nature ready to murmur at everything which appears to be the least adverse to our way of thinking; there we will be in full and perfect harmony with each other and the perfect will of our God.

What happiness that will be! There will be no heavy ears nor dimmed eyes, no weakening of love or alienation of any kind nor to any degree. Everything is one eternal perfection, and all who are raised up in it will be eternally perfect in God's perfection. They will be fully clothed in His righteousness and glorified in His glory.

Is it any wonder that the children of God should have their eyes set that way? There is the center of their faith and it is the faith which looks at and sees all this glory and perfection, and that their love is there. Then if the storm rises and the sea becomes tempestuous our moorings are good and we are sure to outride the storm. Sometimes we may exclaim with the Psalmist, "All thy waves and thy billows have gone over me," but in this we are given to see the strength of our God in His keeping of us. The child is the Lord's the waves and the billows are His, and He will not destroy His little ones with His waves and His billows.

When the rough waters of the sea wash up against the sands of the beach, it is not for destruction. The sands are not hurt. They are tossed by the rough waters, but in that tossing they are only washed and all the filth taken away. Even so are the trials and tempest tossings of the waves of the sea upon God's little ones. They are for the purging and cleansing of His people. It is His hand that is doing this. Thus we receive both the good and the evil at the hand of our God.

Death is His and hell is His. He holds the keys of both and locks and unlocks them at pleasure while none other has any such power.

I do desire to praise Him with my whole heart and to worship and serve Him in my soul and body and spirit.

The Lord bless you and all the family. I desire an interest in your prayers to God.

Your brother in hope,

L. H. Hardy.

WARNINGS AGAINST GOING AFTER FALSE GODS. DEUT. 13: 1-9.

There was a command of God given to Israel of old to the end that they should be a separate people from all others, and in that same command, which was handed down from generation to generation among the faithful, those Israelites were warned against going off after the gods of the land, the gods of other people; and be it known unto you, O Israel, of today, that those gods were but figures, types, or symbols of the gods of our land today, the un-

scriptural institutions, inventions, and systems of men. So note the following:

"1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder:

"2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them:

"3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you; to know whether ye love the Lord your God with all your heart and with all your soul.

"4. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.

"5. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to turn thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

"6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

"9. But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people." Deut. 13: 1-9.

The false gods of old against which Moses so emphatically and faithfully warned the Israelites were doubtless types of the false gods—human religious inventions and schemes of men of our day, such as Mission Societies, Sunday Schools—or Bible Classes as some call them—Theological Schools, Ladies Aid Societies, Series or Protracted Meetings, affiliation with and toleration of Secret Societies, instrumental music in churches to hold and attract the young and the world, unscriptural plans, methods and ways to get money for preachers and their families, etc., etc., all of which is Arminian machinery, and invented or originated by Arminians, some of whom today boldly and unblushingly ascribe the salvation of sinners to those idols.

Tolerating or advocating any one or all of these Arminian practices or gods of the day is called "progressivism," but which is really and truly progressive apostasy. If those advocating and tolerating this late apostasy could meet it twenty-five years hence no doubt they would be astonished. Did we receive the old church twenty, thirty, forty and fifty years ago with these things? No, but we received her with a solemn protest against them. Is it not enough to cause the old church to hang her head in shame? Is it not enough to cause the daughters of Zion to mourn and lament? "Where are those we counted leaders, old professors, tall cedars?" Ah! Some have fallen asleep! but they left behind them a record of faithfulness and loyalty to God untarnished by innovation and idolatry.

Twenty years ago we would with joy think of the great and strong witnesses for truth and the good old way in the East and in the West and in the North and in the South. But what do we hear now?

Do we hear some of them speak disparagingly of those who labor in defense of the old landmarks, or of others endorsing the writings of innovators, or receiving him and preaching him among them—an innovator whom the orderly churches whence he came will not receive.

"Thus saith the Lord of Hosts: Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come and let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out." Jer. 9: 17-19.

G. W. Stewart.

ENCROACHMENTS, SCHEMES AND CRIMES OF ROMAN CATHOLICISM.

AN AWFUL RECORD.

1865.—President Abraham Lincoln murdered by J. Wilkes Booth, Catholic. Mrs. Surratt and others concerned with the conspiracy were Catholics.

1881.—President James A. Garfield was assassinated by a Catholic, Charles Guiteau.

1893.—Carter Harrison, Mayor of Chicago, fell by the hand of a Catholic, Pendergrast.

1901.—President William McKinley assassinated by Leon Czolose, Catholic.

1910.—William J. Gaynor, Mayor of New York, shot by John J. Gallagher, Catholic.

1911.—John J. McNamara, Catholic and Knight of Columbus, and his brother, James B. McNamara, plead guilty to the most gigantic dynamiting conspiracy in the history of the nation; Artie McManigal, their "pal," was also a Catholic.

1912.—Attempted assassination of Theodore Roosevelt, candidate of the Progressive party for President of the United States, by John Schrank, Catholic.

This is indisputable history; and, no doubt, belongs to the "schemes" criminally devised against our Government and American Democracy. Perhaps, the words of President Lincoln, "That if the American people could learn what he knew of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away from among us, or shoot them as traitors."—Perhaps, I say these words, especially of Lincoln caused Rome, already "drunken with the blood of the saints," Rev. 17: 6, to specially thirst for his blood, and to make him the first in this list of her victims of such fierce hatred and awful bloodshedding disposition. Of course, the "laity," or "children of the church," of themselves, or if left to themselves, would not do these "awful" things, any more than other men and women; but having Romanism funnelled into them from infancy, and in spirit, soul and body being so completely under priestly rule, not being allowed an act, word or thought of their own, or that the priest should not be informed of in the confessional, upon

the pain of a long term in purgatory or in hell forever, they are not their own, but belong absolutely to the Hierarchy. And as Christ said to certain ones in His time, "Ye are of your father, the devil, and his lusts (desires) ye will do." (John 8: 44), so it may be said to loyal Catholics, "Ye are of your father, the Pope ("Holy father, they call him), and his desires ye will do." "We are Catholics and must live up to the sublime obligations of our holy religion," says the Monitor. This is their faith and they must live it. "We cannot yield one jot in what our faith commands or demands." Then let it be the blood of Lincoln, Garfield, or McKinley that is "demanded" it must come, just as certainly as it lies in their power, loyal Catholics will thus do the biddings of the Pope. Let us not deceive ourselves with any other thought, nor suffer others to so deceive us.

Among the number of expressions by Catholic Editors that have been published, I give this one, which shows the "fierce hatred" mentioned by Mr. Lincoln: "The day is not far away when the Roman Catholic Church of the Republic of the United States at the order of the Pope will refuse to pay a school tax, and will send bullets into the breast of Government agent, rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course. It will be remembered papists are sworn to give allegiance first to the Pope and then to the Government, as coming from God, Himself."—Catholic Telegraph.

When Pope Pius IX said, officially, that "education outside the Catholic Church is a damnable heresy," he meant nothing less than to "demand" the universal application of this doctrine, so as the Telegraph says, should Rome thus triumph, it will be "at the order of the Pope," that "bullets will be sent into the breasts of Government (United State Government) agents," the "commands" and "demands" of the Holy (?) Father of this Holy (?) Religion, must be most implicitly obeyed.

"Papists are sworn to give such) allegiance" to him. "This it is and no mistake."

We cannot afford to "tamper with," "to do with," nor "pander to," this huge serpent, this terrible monster of political and ecclesiastical iniquity. Nor can we safely afford to elect to office and should not continue in office, any man, who betrays love for, admiration of, and suspicious friendship and intimacy with this deadly foe to "the liberty, which is in Jesus Christ," for saints; and to the liberty which is in the Constitution (untampered with) of the United States Government for American citizens. To knowingly and wilfully do so, would be treasonable. "We must be out and out for Christ, or else we will be against Him" in this matter; and the same is true as to our possession of Americanism. I feel that I would prefer to stand in the shoes of Abraham Lincoln, and God being my helper—"the God of my salvation"—take his destiny—martyrdom—than to stand in those of Woodrow Wilson, with all the glitter and show of honor (so-called),

the Pope of Rome, his cardinals, bishops, priests and children—"children of the church"—with a Romanized, semi-Romanized, and bewildered American citizenship could bestow upon me. I say this deliberately, from my viewpoint; not hastily, not rashly, for it is a fruit of continued and serious thought upon this vital question. We have seen what Catholic faith requires of its votaries. Now let us consider what our faith requires of us, as honest and sincere Baptists, Protestants, Americans, and act accordingly. And in this let us, by the grace of God, His high favor and good providence endeavor to be humble, sincere, and firmly resolved, for at least greater than any we have ever known may soon come upon us, surely our President, and we, as Americans, should be able to say as much as Carranza said, "But, let it be known and understood by all, that we will fight against, and even shed our blood if necessary, to prevent the Roman Catholic Church, as a political power"—a power dominating this American Continent, "the land of the free and the home of the brave," the "land of liberty," regulated by a strong and just government of the people, by the people, and for the people" (Lincoln), a land, a country, a government, which would be despoiled, degraded, ruined, if "the freedom and liberty," priest Foley speaks of, and so ardently covets, should be given to the Roman hierarchy. Let us be thankful that it did not lie in the power of the Pope and Mr. Wilson, while closeted together in the Vatican at Rome, to successfully arrange a palace for "His Holiness" (?) in "The League of Nations," even if a distinguished Catholic should be, by Mr. Wilson, nominated for and given the office of first secretary of the League. "Straws show which way the wind blows." "Times change, and men with them, but principles—never." No; never!!

All, preachers, "the brotherhood" statement, "The great common people," "the wealthy of honor and patriotism," "the laborers who reaped the field" (but who have been defrauded); should "patiently endure and stand together, while the judgments of God fall upon the covetous and wicked "rich" (James 5), the greedy and criminal ("profiteers"; for the time is come that judgment must begin at the house of God (the nominal church, perhaps, is the meaning); I could not be positive here. "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Let duty be the motto." Lord, what will thou have me to do?" inquired the newly converted Saul of Tarsus. And how appropriate this, in the heart of a soldier of the cross, or of the soldier in legitimate literal warfare. The great-hearted, noble and yet humble spirited Gen. R. E. Lee, insisted that his soldiers make "duty" their watch-word or motto, while, no doubt, it was his—and this may account largely for the marvelous achievements of "Lee and his army." "How sweet it is," he said, "even though defeat come, to have the sense of duty performed." Evidently "a great crisis," "a new

era," a world wide manifestation of unprecedented character confronts us, and the coming of the Beast—first and second—of Rev. 13, may not be long deferred; and come he will, according to prophecy; but we have a duty to perform, a watchfulness and prayer to exercise and be strengthened by, that we do not encourage and aid in his approach and work; and that we neither receive his mark or worship him or his image; that we "be blameless and harmless as the sons of God in the midst of a crooked and perverse generation"—and apostate Christianity and beast-worshipping world. "And all that dwell upon the earth shall worship him whose names are not written from the foundation of the world in the book of the life of the Lamb slain (verse 8) and if this come in our day (though I do not say it will) how sweet will be the thought and sense of duty performed, with such obedience to faith, the works of faith, "the wonders of faith," recorded in Hebrews eleventh chapter may (and will, no doubt) be in substance repeated. Oh, how much better this, even this, martyrdom and the "coming up out of the ("the" is in the 1911 Bible) great tribulation,"—tribulation, such as never was before, "and never shall be again"—"than to go with the multitude" after the Beast, and to perish with them. May we all find in the end, the unification of 2 Cor. 12: 9 "And he said unto me, my grace is sufficient for thee."

Humbly and sincerely,

J. C. Denton.

Longview, Texas.

The Gospel Messenger will oppose hobbies or hobby riders, strife about words to no profit or making a brother an offender for a word. We are all poor fallible, imperfect, sinful creatures and need the love, forbearance and forgiveness of one another.

We want to put The Messenger in the homes of all lovers of truth possible and want all to work to increase its circulation by sending in new subscribers. Subscribe yourself and send the paper to some relative or poor widow or minister or your pastor.

The desire of this paper is to labor to unify our people more closely upon the doctrine of grace and Bible practice. The command to preach the gospel was given to men and not to women. We never thought much of a preaching woman, nor a crowing hen. Jezebel was one of Satan's preachers. When Jesus said, "Go ye therefore, the command was not given to a board, Convention, Association or Church to send, but the command was to the eleven Apostles—men if you please—to go. God does the sending yet. No Board or set of men has the authority to send.

L. H.

When you have read the paper, pass it to some other brother or sister. Have them read it. Secure a subscriber. We desire to secure a wide circulation as quickly as possible. We will send you subscription blanks on request.

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"Remove not the ancient landmark,
which thy fathers have set." Prov.
22:28; 23:10; Deut. 10:24; 27:17.

"Stand ye in the ways, and see, and ask for the
old paths, where is the good way, and walk there-
in, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

And He gave some, apostles; and some prophets; and some evangelists and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

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“THE CHURCH”

L. M.

(1)

My dove, my undefiled is one,
Just as the Spirit, Father, Son,
And Christ the king of saints shall reign
Amid the Church who praise His name.

(2)

The Church of God will stand the test,
In this, she differs from the rest.
Upon her Head, she does depend,
While others get their aid from men.

(3)

The nations of this earth are bent,
To try and make her discontent.
But still she holds in sacred trust,
The words of God, the wise, the Just.

(4)

The great and wise shall come to naught,
True wisdom never has been bought,
So when they make a final stand,
They'll find they've builded on the sand.

(5)

The Church of Christ the glorious King,
Will stand upon the rock and sing,
To Him, who saved them by His grace,
And took them in His kind embrace.

(6)

His Church is built upon this rock,
And He the keeper of His flock.
"The gates of hell shall not prevail,"
These are His words, and cannot fail."

(7)

Though oft with gins and snares beset,
His promise true, she'll not forget,
He will be with her to the end
To shield her from designing men.

(8)

While anti-Christ is raging 'round,
The gospel trumpet still will sound.
Although they compass land and sea,
How blank and void their work shall be.

(9)

The millions spent upon their lust
Shall perish with them, in the dust,
And not one soul to God be brought,
They will have spent it all for naught.

J. J. TURNIPSEED
Montgomery, Ala.

The Gospel Messenger

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EDITORIAL

"FORBEARING ONE ANOTHER IN LOVE."
Eph. 4: 2.

In the fourth chapter of Ephesians the aged, experienced, laborious, persecuted, suffering, loving, humble, and divinely-inspired Apostle Paul, writes to "the saints at Ephesus and to the faithful in Christ Jesus":—"I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

I have visited our churches in the Middle West two or three times, and I thought them sound and orderly; and the members received and treated me kindly, and I loved many of them dearly. Until my return from my last visit there (in 1906) I did not know that any of our churches in that section or anywhere else, except in Nashville, Tenn., had members who belonged to secret-oath-bound societies, or that any of our churches there, except a few in Southern Indiana, had pre-arranged protracted meetings, and these few exceptions I learned of with astonishment while I was with them.

The great majority of Primitive Baptists believe these things to be unscriptural. They consider such societies as contrary to Christ's command (Matt. 5: 34-37), and to His example (John 18: 20), and to the Apostle Paul's injunction (2 Cor. 6: 14-18). And they consider such meetings as chiefly intended to excite and proselyte the non-member bearers (Matt. 23: 15), and as assuming to dictate to the Holy Spirit when and where to save sinners (John 3: 3-8; Acts 1: 4-8).

As these things have long been allowed in the Middle West, it seems to me that, in order to avoid wide-spread confusion and division, it would be best to manifest a brotherly spirit in the treatment of them; and that the churches that have members belonging to such societies, should request them to

cease attending the meetings of these societies, and that our churches should receive no more members of such societies unless such members should quit these societies (this is the way in which other Primitive Baptist Churches act); and that the churches that have specially appointed protracted meetings to get members should abandon this practice, which is very offensive to most of their brethren, and thus avoid the appearance of evil (1 Thess. 5: 22). Of course, if the Lord manifestly prolongs the meetings, as in apostolic and post-apostolic times, it is perfectly right to continue them for days and months and years (Acts 2: 46; 19: 8-10; 20: 31).

So far as I am conscious, my only motive, in making these suggestions, is to glorify God and benefit His dear people.

With a believer in the Lord Jesus Christ, conformity to Scripture is far more than a mere matter of opinion.

Sylvester Hassell.

I heartily endorse the above editorial from our dear Brother Hassell and do pray that all may act accordingly and let us have peace.

L. H.

FORGIVENESS.

Forgiveness is a Christian grace that needs to be fully in exercise by every child of God. When our hearts are full of love we cannot see the faults of others so much, but our own sins trouble us more than all things else. Love hides a multitude of sins. When our hearts are all aglow with love we are kind, tender and forbearing, and if our brother treats us wrongfully we can forgive him. We do not want to take our brother by the throat, saying, "Pay me that thou owest." There is no mercy, love nor forgiveness in such an act.

A forgiving Christian doesn't set himself in the seat of judgment and try to force all others to come to his dictates. We should ever be ready to forgive all personal injuries against us. The Apostle said, "Let that mind be in you that was in Christ Jesus." If that mind controls us how tender and loving we will be. Jesus freely forgave us all of our sins. He bore them in His own body. He loved His enemies. If we are controlled by His Spirit we will love, pray for and forgive our enemies. Jesus says, "If we forgive not men their trespasses, neither will our

Heavenly Father forgive our trespasses." We are so often concerned about the mote in the eyes of others when we fail to consider the beam in our own eyes.

We should not try to crush one another under foot; but if our brother be overtaken in a fault, we should restore him in the spirit of meekness, considering ourselves lest we also be tempted. We are all subject to mistakes, as we possess a sinful nature, and we should labor hard to keep the old man under subjection. It is good individually to forgive one another and all dwell together in sweet fellowship. If a brother has made some mistakes, and he turns from it, we should forget the past as much as possible and consider what that brother is now. Is he living right now? If he is, forgive him.

We should not let prejudice and jealousy control us, they are great enemies. We do not mean to retain wilful violators of the Scriptures in the church. There is a sin unto death that the one guilty, should be excluded.

A man might steal a horse, or be guilty of fornication, etc., for these ungodly deeds he should be excluded. If one were to join the Methodists, the church would have to exclude him, if he did not repent, and return confessing his sins. If he were to join a religious oath bound secret order, that is worse than joining the Methodists, and of course, he should be excluded. If one advocates a heretical doctrine or practice the brethren should labor with him most tenderly, and try to reclaim him, and if they cannot, after due Scriptural labor, reject him. We must keep a clean house and a good wholesome discipline, if we expect prosperity in Zion. The church is the light of the world, and if we treat each other as cruelly as the world do, where is the image of Jesus in us? We should overcome evil with good, and ever strive in love for the things that make for peace. We have none to destroy. We need every humble godly Primitive Baptist at his post. Churches may make mistakes, and they can repent and we should treat them kindly and restore them in love when they do. The Apostolic churches made mistakes and they were commanded to repent as churches, and they would then be fully restored to fellowship. If we labor with a church for some error in it, and suspend correspondence and communion with it that does not destroy the identity of the church. After this is done the erring church can repent, and in that event, should be restored to full correspondence and communion.

There are many good Baptists that are separated today who are one on the grand fundamental principles of grace and are separated from the world in their practice; but on account of some little technical difference that is not vital, they are estranged from each other. These things ought not so to be. There should be great love exhibited among the Lord's people, and forbear and tenderly forgive as far as possible. We need one another so much in this age of religious idolatry. Let us lay aside all malice, guile, envy and evil speaking. Then, let all bitter-

ness, and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children and walk in love, as Christ hath also loved us." If we all will do this peace will abound.

L. H.

A CHALLENGE ANSWERED.

A Methodist reader of the Gospel Messenger, who lives in a distant state, writes Elder Hassell as follows:

"I was greatly interested in the article by Elder Stewart, in a recent number of the MESSENGER, in which he referred, in not very complimentary terms, to the Centenary movement in the Methodist Church by which it is expected to raise \$35,000,000 in five years for the general use of the church. Now we must all admit that money cannot save a man, but it will build churches, educational institutions, hospitals, etc., etc., and help out the poor congregations, aiding them in the maintenance of their preachers, will aid in caring for the worn-out preachers, their widows and orphans. In addition it will enable the church to send into the dark places of the earth preachers, physicians and teachers, it will also aid in carrying the Word of God to those who, possibly, otherwise might never hear of their heavenly father and of Jesus Christ, His Son, who sacrificed Himself upon the cross, becoming their own substitute, suffering in our place that we through faith in Him might become with Him the children of God. What possible objection can a child of the heavenly king have to accomplishing these objects? I should like very much to have Elder Stewart answer, if he can."

1. With due respect to our Methodist friend, in the fear and love of God, in honor of Him and His Holy Word, His Church and His people, and for the benefit of all inquirers after truth everywhere, I will say, in the first place, in the writings referred to by our Methodist friend, I did not single out and criticize the Methodists alone, but I did boldly criticise the demands made by the preachers of the different popular denominations of the day upon the people of these United States for hundreds of millions of dollars for the Lord, and in the name of the Lord.

Now, to begin with, let it be distinctly borne in mind that the denominations referred to and now under consideration are called, and they profess to be, Protestant denominations, and that these denominations profess to take the **Scriptures** alone for their guide, as expressed in the 39 Articles of the Church of England and then adopted by the Methodist and practically all other Protestant orders.. Listen: "Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

So now, let our Methodist friend, or any other mortal man, place his finger on the book, chapter, or verse of "Holy Scripture," where God has ever commanded poor feeble worms of the dust, called preachers, to go out and demand millions of dollars

in His name, to aid Him in building up, extending or maintaining His church here in this world.

2. Jesus Christ is the great Author of Christianity, and the Head of His Church, which is His body, and one of the specific and great commands which He left with His Church and people, and binding upon them so long as they have been here, is **Follow Me.** And, to follow Him doubtless means that we should believe what He teaches and do, as much as in us is, as He did, and abstain from doing that which He has not commanded or exampled.

Jesus is God manifest in the flesh, and is, therefore, infinitely wise, holy and just, and Paul declares that He is "the same yesterday, and today and forever." Heb. 13: 8.

This same blessed Jesus declared, and thanked His Father for it, that certain things were hidden from the wise and prudent of this world, and revealed unto babes. Matt. 11: 25, and declared that He quickens whom He will, John 5: 21. That all that the Father gave Him shall come to Him, John 6: 37. That except a man be born again he cannot see the kingdom of God, John 3:3, and that this birth is **not of blood**, nor of the will of the flesh, nor of the will of man, but of God," "John 1: 13. That He would build His church and the gates of hell should not prevail against it. Matt. 16: 18. That those that truly believe in and follow Him shall be hated of all men. Matt. 10: 22. That that which is highly esteemed among men is an abomination in the sight of God." Luke 16: 15. "That every plant, which my heavenly Father hath not planted shall be rooted up." Mat. 15: 13.

Of His opposers He said, "In vain do they worship me, teaching for doctrines, the commandments of men." Matt. 15: 9, and said they "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23: 15. Though He was rich, yet for our sakes He became poor, and so poor that while foxes had holes and the birds of the air had nests, He had not where to lay His head. Matt. 8: 20; and He very forcefully warned His followers to beware of false prophets (teachers, preachers, hirelings, etc.), which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15. They are hungry for, greedy after and anxious for your money, telling you miserable and blasphemous falsehoods to procure it.

The blessed Jesus, just before His ascension to glory declared that "All power is given unto me in heaven and in earth." Matt. 28: 18, and He said "My kingdom is not of this world." John 18: 36. Now, reader, please consider all these Scriptures, which express fundamental truths concerning the true church and worship of God, and in connection with them, bear in mind that Jesus and His followers or disciples were poor, few and despised, and in view of this does it not appear that if money was necessary to the building and extension of His church and kingdom now it certainly was then? But not once did He call for it for that purpose or hint

at such a thing, and they that do so now in His name are religious thieves and robbers, for instead of following Jesus they are going before Him, and He declares all such to be what I have said. See John 10: 8. Hence, the true followers of Jesus cannot and will not engage in these great money schemes of the day.

Jesus did not call upon the wise of this world for their advice nor upon the rich for their money, but His opposers called for the money against Him—Judas for thirty pieces of silver to betray him, and the soldiers for so much to lie about His resurrection. Matt. 28: 11-15. In the next place, let us consider some of the teachings and acts of the Apostles and chosen witnesses of Jesus, as manifested in the first or apostolic church, which is to be the true model for the worship of God till time shall be no more. Phillip Schaff, the learned Presbyterian Church Historian, says:

"The Lord chose none of His apostles, with the single exception of Paul, from the ranks of the learned; He did not train them to a literary authorship, nor give them, throughout His earthly life, a single express command to labor in that way. Plain fishermen of Galilee, unskilled in the wisdom of this world, but filled with the Holy spirit of truth and the powers of the world to come, were commissioned to preach the glad tidings of salvation to all nations in the strength and in the name of the glorified Master, who sits on the right hand of God the Father Almighty, and has promised to be with them to the end of the world."

Those true and holy witnesses testified that Jesus is the only Savior of sinners—that He gave His precious life for His people that they might live with Him in glory—that He is a great Savior and the only Savior of sinners—and that there is none other name under heaven given among men, whereby we must be saved." Acts 11:12. They taught that His death upon the cross was a complete sacrifice, and atonement for sin, and that by it, and by it only is the whole redeemed family of God saved with an everlasting salvation from sin and sorrow, and death and hell. See Gal. 3: 13; Eph. 1: 7; Tit. 2: 14; Heb. 9: 13-14; I Pet. 1: 18.

That this holy salvation is entirely of grace and not of works, or human merit, human righteousness, or of obedience to any law of God or man, but is the free gift of God for Chirst's sake, and all of this according to a predetermined plan of God originating in eternity. Eph. 2: 8-9; Rom. 3: 24; Eph. 1: 4. They warned the church against the doctrines, commandments and inventions of men. Col. 2: 8, 20-22.

G. W. Stewart.

(To Be Continued)

Jesus died to save sinners ;and in His death all He died for were reconciled to God, and much more, being now reconciled to God, all He died for, shall be saved by His life. Those Jesus reconciled to God are as sure of salvation by His life as it is that He reconciled them to God by His death.

If the salvation of those Jesus reconciled to God by His death is not sure then the sureness is not sure to all the seed, as Paul declared it was.

J. S. N.

THE SECOND BEAST.

There is no doubt but what the Federation of Nations and Protestant Churches is the beast mentioned in Revelations.

John in his day saw things as they are transpiring today. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 2. The two horns of the beast John saw, were as much a part of the beast before they became visible as they were afterwards.

You will please notice that John saw this beast coming up out of the earth. This beast as he emerged out of the earth had two horns like a lamb, "and he spake like a dragon." "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast (Romanism) whose deadly wound was healed." This second beast is at this very time causing the earth or government and them which dwell therein to worship the first beast.

We do not have to leave the United States to find the "two horned beast" that will shortly exercise all the power of the first beast. The first beast that John saw came up out of the sea, having seven heads and ten horns and upon his horns ten crowns, and on all seven of his heads "the name of blasphemy." The first beast was like a leopard with feet like a bear, and a mouth like a lion. The first beast was a trinity, leopard, bear, lion, and the dragon gave this triune beast three things, power, seat and authority.

J. S. Newman.

We feel sure that when the League of Nations is fully adopted our religious liberties will soon cease. The second beast shall exercise all the power of the first.—L. H.

UNITY.

No subject is of more importance among Old Baptists today than Unity.

I think that Old Baptists all over the United States are a unit upon the fundamental principles of doctrine and we should be a unit upon order and practice; and indeed in order to have church fellowship for each other, we must be a unit upon the fundamental principles of order and practice as well as doctrine. There are many customs among Old Baptists not so important as doctrine, and each church holds to them as matters of opinion. For instance, a church will not use song books with the notes, while a sister church uses the note books. Notes or no notes will not bring disgrace, shame or reproach upon the church. Therefore, each should do as it pleases with regard to this matter. Again, if a church does not want a stove in the house to warm the house in cold weather, and a sister church wants a stove, stove or no stove will not bring disgrace upon the church. Let each church use its pleasure about such matters. One church wants a nice, substantial house to worship in, while a sister church is satisfied to worship in a house which is

neither nice nor very substantial. House or no house does not bring disgrace upon the church. Let each church use its pleasure in the matter. All such things are matters of opinion and all of us should try to accommodate ourselves to such circumstances for the sake of peace.

But there are many other things which are important and we should not make any compromise with them. Indeed, we can never have Unity while we are willing to compromise with the world and the devil. Such a compromise will not make peace nor bring about unity. It has been suggested by some that we take a stand against the Masons and Odd Fellows, but say nothing about other orders. To which we reply that they are all of the world, all have an Arminian form of worship. And while some claim they do not affiliate with the lodge, yet they pay on an insurance policy in the lodge, which money goes to help keep the lodge in running order, and enables those who do affiliate with the lodge to go on with their Arminian form of worship. Such things will bring disgrace and shame on any church which tolerates them, and thereby becomes more and more conformed to the world. We are commanded to be separate from the world. Also divorce and remarriage contrary to the Scriptures will bring reproach and shame upon the church. Prearranged protracted meetings for the purpose of adding members to our churches belong to the Fullerites, and was not known among Old Baptists until Fuller's day. Such meetings will be and have been detrimental to the welfare of Old Baptists. Let us try to become united upon the Scriptural order and practice as well as the doctrine, so that Old Baptists can be one people in doctrine, order and practice all over the United States. I am willing to bear with almost anything among my brethren for the sake of unity except those things which will bring disgrace and shame upon the Old Baptist cause. Any departure from the doctrine, practice and order of God's house, as it is taught in the Bible, will finally bring reproach, disgrace and shame upon the churches who tolerate them. We think that the organ has no place in the church and therefore should not be used in our church services. Instrumental music belonged to the old Temple service under the law when the people offered sacrifices upon Jewish altars. Therefore we have as much right to offer a heifer or lamb upon an altar now as we do to use the organ, because both were used in the Temple service. All the sacrifices and Temple service pointed to Christ. Therefore all those who hold to the Temple service today in any form, say by act that Christ has not yet come.

E. B. Bartlett.

We trust that true Baptists may act according to the above and let us all live together in peace.

L. H.

We hear of much sickness and many sad deaths. Our heart goes out in sympathy to the bereaved and afflicted.—L. H.

**AN OLD LETTER—SHOWS THE WORKING OF
A RENEWED HEART. ALSO REVEALS
THE NECESSITY FOR THE PROPER
TEACHING TO SPEAK THE TRUTH
THEORETICALLY.**

The following letter, in some respects very remarkable for the sentiment it contains, was handed me by my good friend, Mr. C. A. Gholston, of Birmingham, Ala. The remarkableness of the letter consists in how nearly the sentiment contained therein relates to the doctrine of the Bible as contended for by the Old School Baptists, yet the writer was wholly ignorant of the organization bearing that name, as I have been told. Had the writer been properly taught, had the word been properly and rightly divided to him, he would have no doubt left off many expressions he used in the letter, which to him doubtless meant something entirely different to what it means to us.

The letter is further remarkable because of what it means to the fond professor of it and the history connected with it. Nearly thirty years ago, Mr. Gholston, while living in Cleveland, Tenn., became very much interested in a revival service that was going on at that place, and while fired with the zeal generated by the excitement of such meetings, he wrote his friend in Atlanta, Ga., and the reply to his letter was the one published herewith. The reply was such a straightforward one and so manifestly portrays the work of divine grace in the soul that it put new thoughts in the mind of his friend, and subsequently became an earnest seeker for the truth. The rubbish and chaff piled together which formed the fuel for making the fire on the occasions of these big revival services, never kindled the flame that began to burn in this man's heart, for no rubbish or chaff ever created a flame that could burn so long and effectually.

Finally, it was the good fortune for this seeker after the truth to hear the gospel preached by one of the servants of the most high God, whose name I have forgotten, and his preaching was so in harmony with his experience that since that time he has never let an opportunity escape where possible to hear the blessed gospel preached; it is his food and drink, yet he has never drunk the sweetest part of the services for he has never put on Christ with an open profession of his faith, which he unhesitatingly admits is his chief desire.

The Paul Jones mentioned in the letter, I am told, was a very wealthy man of Atlanta, who acquired his wealth in an unlawful way, or rather was none too scrupulous about the way he acquired it, and was so reputed generally.

The writer of the letter, Mr. Norrell, died several years ago without ever hearing an Old Baptist preach, so far as Mr. Gholston has been apprised.

The letter, it seems to me, very forcibly portrays the fact that, while the Holy Spirit teaches the great lesson of one's eternal salvation independently of means or the instrumentalities of men, the cir-

cumstances and environments of the person and the schooling received has much to do with the manner in which he expresses himself. Hence, the necessity for forbearance with each other and not to make a man an offender for a word, as well as an equal necessity for the proper teaching which is en-couched alone in the gospel of the Son of God. The grace of God puts the mind and heart in a receptive mood and the gospel molds it in shape for service. Much depends upon the kind of nourishment the young and tender lambs receive as to what their subsequent health and appearance will be. If stunted and dwarfed in its early life, it will remain so when it gets old. The child of God in his early life needs the shelter, clothing and food that the gospel affords in order that he might grow in grace and become strong in the power of His (God's) might. At this tender age the slightest exposure under some circumstances might retard his growth; to be exposed without gospel protection to these fleshly revival services, where one is worked up to a welding heat, might give one his death of cold (religiously), from which he might contract the pneumonia and die. The gospel gives warmth, but excessive heat, such as seems to be felt in these big revival services, is as harmful as too much cold. When the Lord said I would that you were either hot or cold, he didn't mean that you ought to be red hot or freezing cold, but referred doubtless to the wholesome kind of zeal with which his children should be actuated, or, if they must be cold let them be sufficiently cold to feel it, beyond the stage of indifference. Indifference, or lukewarmness, is a very uncomfortable state of mind for a child of the Master, and from the Master brought the statement that a preferable state would be either hot or cold.

It appears to me to be almost criminal negligence upon the part of Old Baptists to allow their children to grow up under the tuition and care of Sunday Schools and kindred institutions, many of whom have learned of Christ and His forgiving love in early life, and to thus become dwarfed and diseased from such exposure. Old Baptists years ago unhesitatingly condemned such a course of parents, but it seems we have lapsed into indifference along that line of late years and we are eating the fruit of it, too. God's promise is to you and your children, and as many as the Lord our God shall call. Do you want to take up the little ones to whom God has made the promise and dress them up and start them off down to Jericho, or purchase them a ticket and send them to Tarshish? My observation has been that those who have been brought to love God in their tender years are not so sensitive in discernment as those who, like Paul, stricken while adult and brought face to face with his Maker and His law written in the heart in an unmistakable manner. Such an one, tender in years, has a mind that can more easily be warped and perverted by cunning teachers than one of more mature years, hence, the necessity of avoiding such teachers, and endeavor to raise the child in the nurture and admonition of the Lord. Teach them that Old Baptists, more than

other people, are concerned about them, and are anxious for them to have good wholesome food and comfortable shelter and raiment. As a good old brother once said, "Don't send your children to an Arminian Sunday School unless you want your child Arminianized." May God bless his faithful children and pity the erring is my prayer. J. A. M.

The Letter.

Atlanta, Ga., Oct. 12, 1890.

Mr. C. A. Gholston,
Dear Charlie:

I am glad to hear of you being so zealously affected in religious matters, or may say Christianity, for there is a vast difference in religion and Christianity, one is duty or obligation, the other love from the inward man in groanings that cannot be uttered beyond the understanding of the mere man that controls ones walk aright, yet, dear friend, man in his natural state, as experience will show, is but vanity. The Christian here looks forward in hope for better things as promised by the Creator of all things.

It is well to be zealous in a good thing, not in boasting, but rather in shame I have myself been very zealous religiously through cold and heat, wet and dry, regular attendant to temple worship, class and prayer meetings, Sunday Schools, Misssions, and later amongst the prisoners and convicts, the latter class perhaps as well, for such Christ came to seek and to save, and they have my sympathy and interest, those who are so steeped in sin and iniquity that no hope can be found but in laying hold of the Savior of such. Those who are pure in their own eyes are farther away from salvation than the outcasts of society. For your own soul's sake, Charley, trust not in the arm of flesh, but lean on the Lord Jesus Christ. I fear your mind and heart is badly corrupted by the teaching of these thieves and robbers (spiritually), who after lucre have so stirred your beautiful city, they are authors of merchandise in spiritual things. Personally, no doubt, they are clever, honest gentlemen, I have allusion to their system. There are many ravenous wolves going about in sheep's clothing, seeking their own gain to the destruction of many souls, bringing them under bondage to their pernicious doctrines. It is often quoted that Satan goes about like a roaring lion seeking whom he may devour, principally in these days it is claimed by means of intoxicating drinks. It is also stated by the Apostle of the Gentiles that Satan himself is transformed into an angel of light and his ministers as ministers of righteousness—these are not found in bar rooms or gambling dens—these will do for the roaring lion—but these gilded temples need the lamb-like, though the Lord knows which is one and which is the other more than we.

B. Norrell.

(To Be Continued)

The great concern with pooor me, will Heaven be my home after their turmoils of life are over? I have a sweet hope to that end.—L. H.

THE RESURRECTION.

The Apostle would encourage you in the midst of this state of questioning with the assurance that "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies," and he is not using the word "if" as implying a doubt that the Spirit of God dwells in you who have this knowledge of your helplessness, but as an argument showing the certainty of those who have this experience of suffering here with Christ reigning with Him in glory. Jesus was a man of flesh and bones, the Son of the virgin Mary, begotten of God. He suffered and was put to death in the flesh, but God raised Him up from the dead. That same body that was born of a woman, suffered on the cross, and was buried in Joseph's new tomb, arose therefrom, and ascended to His Father, and is now in His glorious presence interceding for those for whom He died and rose again. And just as sure as the God of creation, who is also the God of redemption, raised up Jesus our Savior from the dead and received that body of flesh and bones into His own gracious and glorious presence, just that sure will He who raised up Christ, our Anointed One, also quicken, that is make alive, your mortal bodies "by," or, as it reads in the margin, "because of His Spirit that dwelleth in you." It is not your spirit that is to be quickened, for that has been alive from the time that Christ began to dwell in you; but it is this helpless dead body, that is suffering because of sin, that shall be (not is) quickened, and it shall come forth in the glorified image of the Son of God, our Lord and Savior; and the time when this shall be done, Jesus tells us four times in the sixth chapter of John, is at the last day. I once heard one say that he would not allow any one to tell him how the dead are to be raised up; and I wondered, from the way he talked, if he would allow Paul to tell him. Paul, anticipating the fool's question, said, "Some man will say How are the dead 'raised up and with what body do they come?'" Answering this question, among other things, in which he clearly shows that it is the same body that died that is raised, he says: "It is sown in corruption;" surely this is the natural body of man. "It," (the same corrupt body) "is raised in incorruption. It is sown in dishonor" (the natural body again) "it is raised in glory. It is sown in weakness" (certainly this is man); "it is raised in power. It is sown a natural body;" is anything more natural than man? or more subject to death? "It is raised a spiritual body" (1st or., 15, 42 to 44). Could language tell anything plainer than we are here told that the same that dies is the same that is to be made alive? What more could any one wish to know about how the dead are raised up? There is nothing more positively stated or more clearly explained than the resurrection of the bodies of the saints of God, and that at the last day, when Jesus shall come again "without sin unto salvation." He came once a sin-bearer; He was seen in a body of flesh; He is now with His dear

children in spirit, and can not be seen with the natural eye. He is coming again in body but without sin, in power and great glory, to gather His elect from earth and sea, quicken their mortal bodies and make them like unto His own (now) glorious body. So then the mortal is saved by the putting on of immortality; the corruptible is saved by the putting on of incorruption, and then, not until then) shall come to pass the saying that is written—"Death is swallowed up in victory;" and then shall they sing to perfection, "Thou art worthy, for Thou hast redeemed us by Thy blood out of every nation, tongue and people."

Your brother in this blessed hope,
Joshua T. Rowe, Gospel Mesesnger.
Roland Park, Baltimore, Md.

THE RESURRECTION.

Believers, hail your risen Head,
The First-Begotten from the dead;
Your resurrection's sure through His,
To endless life and boundless bliss.

Joseph Hart (1762).

DONORA CHURCH REJOICES.

Elder G. A. Bretz says:

The precious little band of brethren at Donora, Pa., are again shouting praises to Him who promised never to leave nor forsake. A precious brother and his noble wife came before the church the fifth Sunday in July and asked for a home among our people. They were most gladly received and their baptism took place in the afternoon. The Master was surely with us. I can never forget the faces of those two dear ones as they parted from me and said: "Good-bye, Brother Bretz." Oh, how much that word "Brother" means. Born of one Father, kindred in spirit, practicing the same things.

The little church put herself on record by asking the brother if he was willing to sever his relation with the secret order to which he belonged? To this he gave his consent. Then several members expressed themselves by saying to him that while they loved him this act of his made them love him more. It made me think of those in the Bible days who said: "We have left all and followed Thee."

As I write this I desire to say that the church did not do this without careful thought. It was not an easy thing from a fleshly viewpoint. But they had thought and prayed, and when it came to the time to act they did as those who fear God and desire to know Him. This act will live in the church. It is the first time such a subject came before the church and now they have publicly acted and it is recorded on the pages of the church-book.

I have never belonged to a secret order. I have talked to Baptists who once were members who have left them and they tell me it is not the place for a Baptist to be.

I have never known a Baptist to become a better one by identifying himself with a secret lodge, but I have known them to become much poorer ones by so doing.

If the lodge is as good as the church why should any who are lodge members desire to join the church? If the lodge is better than the church, those who are lodge members should remain where they are the church members would have good reasons to leave the church and attach themselves to the lodge.

I cannot pray only through Christ. Any other prayer would be so painful to me that I could not rest. Christ is the one and only mediator between God and men. To pray without Him would be a denial of all that Christians hold dear. Lodge prayers do not have Jesus Christ in them.

In looking over the history of the Kehukee Association, I note that she put her veto against her members becoming mixed up with secret societies in the year 1786. She reaffirmed that act in 1872, and the act was spread upon her minutes. The association said for Baptists to join the Masonic Society was calculated to injure the feelings of the truly pious. It is so today. While some churches have suffered such practice the fact is the hearts of many are made to bleed thereby. Some time ago it was reported to me that a young brother had said he would give up his church before he would leave his lodge. He surely did not love his church as he ought; did not "prefer Jerusalem above his chief joy."

In 1829 the Kehukee Association adopted the following report which had been twice read: "We will not hold in our churches any member who is in the practice of visiting Masonic Lodges, or who on any occasion conforms to their customs of parades; nor will we countenance any individual who may reside or come among us in the character of a preacher." It will be observed also that in 1826 or 1827, serious threats were made against Elder Joshua Lawrence's life. The trouble seemed to be over some of the members and visiting preachers frequenting lodges and parades to the grief of those who opposed them. And also the course pursued by the advocates of "Missions" caused grief.

To conclude briefly let me say that it seems to me I could give up any lodge or any other unscriptural practice for our precious cause. A precious, spiritual and devoted sister asked me some time ago if I could feel as near a Baptist who gave his time and substance to some secret lodge as I could toward one who was faithful to his church? How would you, my dear Baptist brother, answer the question?

G. A. Bretz.

I would answer, I could not, neither do I believe any should be received, or retained in our churches, who are not willing to give up all lodges, secret, worldly and unauthorized societies of every kind, in order to become and remain a member of the church of God. If one is a fit subject for the church, they need not to belong to anything else to make them better and more helpful to their fellow creatures, or faithful to their God.

J. G. Wiltshire.
—Zion's Advocate.

CORRESPONDENCE

My very dear Brother Hanks:

I got home on the night of the 16th of February and found all well. I filled my regular appointment at Irvine last Saturday and Sunday and preached the funeral of a dear sister Monday. She died Sunday morning. You will doubtless remember the Sister Sparks who joined at the association, the first to join. She was the one whose funeral I preached on Monday last.

Well, I shall always remember your kindness to me and your efforts in having my appointments so well arranged and so thoroughly published, I having filled all of them. My whole trip was so very pleasant and you and your dear family were so very nice to me. May the Lord bless you all. I will in a short time write out and send you a sketch of my trip for publication.

I am real well. The weather is real cold here, about 10 above zero this morning.

May the Lord bless you. With much brotherly love. Remember me to your wife and family. Write me.

J. N. Culton.
Richmond, Ky.

Dear Brother Hassell:

I see my paper comes unwrapped, which is as much as to say there is someone else in Santa Cruz taking the same paper. I am hunting up all the O. S. Baptists around here, and would like very much if you would send me the address of the other parties (street and number) please. I found Sister Wright last Sunday. She has been living here for 27 years, and 40 years in the state. She is taking the "Signs." She has found no Baptists in Santa Cruz till we came here. Often there are Baptists passing through and calling on her. Please publish this notice, and, if there are any Baptists in this vicinity I would be pleased to hear from them. We are planning for regular services at our house 3rd and 1st Sundays in each month. We had regular services in our home in Washington, and desire to keep it up here. We have a large family of children, all Baptist inclined, and I want to keep them that way, so, nothing better than to set before them a good example, of going to church regularly. My motto is, when there is no church near have church at home. It is a good way to bring up children in the fear and admonition of the Lord.

Brother Bishop is with us, who talks in public, and we would like for others to locate here. It is a delightful climate. Please let me hear from you, brethren and sisters.

Yours in hope,

Mrs. F. W. Zastrow.

199 Highland Ave., Santa Cruz, Calif.

Elder Lee Hanks:

Dear Brother: Enclosed find \$3.00 money order for the Gospel Messenger. Be pleased to accept and send the paper to G. W. Boaz, Whitwell, Va., J. C. Mitchell, Whitwell, Va.

Dear Elder Hanks: You may state in the news department of the Messenger that our regular meeting in Danville, Va., 4th Sunday and night, also second Sunday in each month on North Main St. Take North Main St. car, go to the end of the line. We are having good meetings at our church. All in peace. We had one addition to our little church at Martinsville, our last meeting. The dear brother was confined to his bed. We got the church together and met around his bedside and had singing and prayer, and the dear brother made a noble confession of his love and faith in the Lord Jesus Christ. He said he had a peculiar love for the Primitive Baptists that he did not have for anyone else. He said he was saved by grace. That day was one of the happiest days with him he said.

Affectionately.

J. R. Wilson.
Danville, Va., March 8, 1920.

Elder Z. C. Hull.

Dear Brother: I am glad I met with you at Phoenix City, Ala., last Saturday and Sunday, but am sorry we could not have more conversation together than we did. After I reached home I read carefully the March Gospel Messenger that you gave me, and find it to be a good number.

I have distributed the extra copies you handed me and I would be very glad if the subscription to the Messenger could be doubled soon. It grieves me to know that so few Baptist families read anything of the kind. Last fall I set out to get new subscribers, and soon got several and hope to continue to send you new names. No man I named it to refused to subscribe. Of course, I knew who were likely to take it. I am partial to that red cover it always carried, but its new dress has an elegant appearance. Then Elder Hassell requested me to let him place my name on the editorial staff. I felt sorry to know that he was mistaken in me. I felt sure he had discovered my great weakness and was surprised he did not know me any better than to make such a request of me. I wrote him the best I could refusing to accept the offer upon the ground of my insufficiency, but I did not mail the letter to him. After further consideration I saw that none are sufficient for these things of themselves, but must say like the Apostle Paul: "Our sufficiency is of the Lord."

Elder Hassell wrote me not long ago that he felt he was directed of the Lord to associate me with him and the other writers for his paper. I had come to appreciate the privilege of addressing the Lord's people all over the country by writing to them. When one has become so accustomed to speaking to the children of God as I have for thirty seven years and then through infirmity or from any

cause gets to where he can't reach them and speak to them as we have done, it is a great satisfaction to write them. I know I am a poor writer, but some have enjoyed my letters and profited by the few articles I have sent forth through the Messenger and other periodicals we have.

I hope you may have the guidance of the Master in your new field of work through the Gospel Messenger, and I can dopt the language of the Apostle John, "I wish above all things that you may prosper and be in health, even as thy soul prospereth." As you have added to your list of editors several strong, useful, spiritual and humble ministers, and as the space in the Messenger is so little, and as the expense of publishing it forbids you from enlarging it now, you may discontinue my name after this letter is published, if you should see fit to publish it. I can continue to write at times if I feel so impressed and it suits you to publish them. I hope to aid your paper in every way possible, for I believe a periodical published for the good of Zion and for the glory of God is a blessing. I feel very grateful to Elder Hassell for the confidence he expressed in me, a poor servant, and I thank you for requesting me to continue with you but I now say to your coworkers in the Messenger, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you." 2 Cor. 13: 11.

J. T. Satterwhite.

We appreciate the good letter from Brother Satterwhite, but regret to lose him as an associate editor, but want to be submissive. We trust Brother Satterwhite will continue to contribute to the paper. His writings are enjoyed.

Z. C. H.

Dear Brother Hanks:

I hope you will do well with the Messenger. I endorse the paper and your views and will stay on as one of your assistant editors just as I did with Elder Hassell. Will try to send an article every other month. I am frail as when we parted in Kentucky; most likely will never be strong again. I enjoyed our trip in Kentucky. I enjoyed those people and would love to repeat that visit with you.

Mrs. Oliphant is frail and has been down much this winter. I have been confined to home all winter, have given up all churches except the one here. It is solemn to feel the need of preparing for departure. Seven of our Elders died in one month: Dr. Waters and R. W. Thompson and five others. I believe I am prepared to go with my whole heart. I love the grace system as you preach it and it is my hope.

If you wish my name on editorial staff as Elder Hassell had it, will be all right. Will send subscription as I can. Will not charge commission for what I do.

Dear brother, pray the the Lord may not forsake us in our old age.

Yours in love,
J. H. Oliphant.

Elder Z. C. Hull.

Mr dear brother: I am of the opinion that a good sound old Baptist paper is needed among our people, one that will speak out on the fundamental principles of the gospel of the grace of God. If ever there was a time since the days of Christ that plain and pointed truth should be preached and published in every conspicuous place, it is now. If ever there was a time that the enemy was creeping stealthily, invading the camps of Israel, it is now. I am very forcibly impressed that one great and very important thing needed among the Baptists of today is a free and rigid use of the discipline. It is a plain stated fact that through idleness of the hands, the hands decay, and by the slackness of the discipline the Baptists are today suffering.

With aching heart and tearful eyes, being divided and subdivided and I am sure that the good Lord is going to use the rod and sift the churches until He brings her to her knees in sackcloth and ashes.

I am highly in favor of a good sound paper that will blow the trump and show Israel her transgression and the house of Jacob her sins. However, I surely feel my inadequacy to be of much force to such an important organ as you all are able to issue. I am happy to inform you that our (the Predestinarian) association has not been troubled with any new doctrine, being introduced among us. We are blest with a consolidated ministry. So far we have been blest with the smiles of Heaven upon us in that particular, and I do hope that the good Lord will so keep us. With good wishes for your success through life, and an interest in your prayers, I remain, yours in hope of a better world.

D. Hopper.

110 Tomlin St., Jackson, Tenn.

I appreciate your letter, Brother Hopper, and heartily agree with you. Since writing you, I bought the Gospel Messenger from Elder Hassell, and moved the paper to Atlanta, and I know you are in accord with the principles that have been contended for in the Messenger. We want you to contribute to the paper and your support in your country will be appreciated.

Z. H.

If Sunday Schools are essential to save our children today, what became of all the children that died before Robert Raikes founded it in 1781?—L. H.

If Adam was a type of Christ, and his wife a type of the church, does it not follow that since Adam had only one wife that Christ has only one church? The anti-type must agree with the type.—L. H.

If Christ is the head of the church, is it possible that all organizations of men are churches, or bodies of His? Does the one Head have a plurality of bodies? The Scriptures plainly teach that she is the body, the one undefiled dove.—L. H.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Dgress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

North Carolina.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

We had a pleasant visit recently to Carrollton and some of the churches of the Bethel Association. We had the pleasure of meeting Elders J. M. Bagwell, Merrell and Sheppard, who are good preachers and much appreciated by their brethren. We visited the good homes of Dr. Brock, Brethren Chadinger, Denney, Jackson, Bagwell, Elder Merrell and his son. We enjoyed our visit very much and were kindly received. May God bless them.

L. H.

THE OLD SCHOOL HYMNAL.

The book is now ready for mailing. We feel sure you will appreciate the book. It contains the old hymns. Songs you will love to sing. You will find the prices quoted on another page. The price is in the reach of all. Order a good supply of the books, and it will bring about renewed interest in your song service.

I attended a meeting at Phoenix City, Ala., the fifth Sunday and Saturday before. The following ministers were in attendance: Eld. Raulston of Tennessee; Elders Murray, Fuller, Meeks and Roberts of Georgia; Elders Satterwhite, Jowers, White, Folks and the pastor, Elder W. M. Bullard, of Alabama. It was a grand meeting. It was good to be there. Attendance was good considering so much illness in the community. I was entertained in the homes of Elder Bullard, Brother Higgins and Sister Clark. I feel so unworthy of the treatment and many tokens of kindnesses received. Praise God for His abundant blessings.

Z. C. H.

We visited Black Creek Church, S. C., Friday before 5th Sunday in February, and had Elder M. B. Martin, a very gifted minister with us. We spent two nights with our good brother H. Hinson and his lovely family. We also visited Brethren Ward and Harrelson. Bro. Hinson conveyed Bro. Martin and myself to the Union Meeting at Tabor, N. C., Saturday and 5th Sunday, where we had the pleasure of meeting Elders Coates, Harrelson, Gore and Bell. We had quite a sweet meeting and met many lovely Baptists and friends whose memory we shall long cherish. They were all so good and kind. We spent one night with Elder Harrelson. Elder Bell has long been the efficient Moderator of this, the Mill Branch Association. The dear old brother is now very old and feeble in body and mind, but his brethren still love him dearly and hold him in high esteem. May God bless them all.

L. H.

MINISTERS' BIOGRAPHY.

Beginning with the next issue of The Messenger, we desire to publish brief sketches of the lives of ministers, also reproduce their photographs. The cost of having a cut made will be about \$2.50. Those who are able send this amount. Those who are not able to pay for the cut, we will bear the expense. All sketches will be published in the order in which they are received. Brethren, why not send in the photograph of your pastor? He will appreciate it and you will not miss the amount of cost. Send photograph together with the biography by registered mail. Address same to The Messenger Publishing Company.

FREE.

A Biography of my father, Elder C. B. Hessell will be sent free (one to five copies) to anyone desiring it. He lived a godly, useful and exemplary life.

Sylvester Hessell.

Williamston, N. C.

Elder Sylvester Hassell:

Elder Sylvester Hassell. Please change my address from Kenedale, Terrant County, Texas, to Lawn, Taylor Co., Texas, and oblige yours.

Give notice of the change in the Messenger.

W. M. Little.

Kenedale, Terrant Co., Texas.

APPOINTMENTS FOR ELDER L. H. HARDY.

Saturday and Sunday, May 1st and 2nd, Sandy Grove, Beaufort County.

Monday, 3rd, at night; Singleton.

Tuesday, 4th, Smithwick's Creek.

Wednesday, 5th, White Plains.

Thursday, 6th, Marallock.

Friday, 7th, Jamesville.

Saturday and Sunday, 8th and 9th, Skewarky.

Sunday, 9th, at night, Robersonville.

Monday, 10th, Kehukee.

Tuesday, 11th, Lawrence's.

Wednesday, 12th, Williams.

Wednesday, 12th, at night, Hopeland.

Thursday, 13th and at night, Tarboro.

Saturday and Sunday, 15th and 16th, Kinston.

ENCOURAGEMENTS.

We are receiving many letters of encouragement from brethren in different parts of the country since buying the Messenger, stating that they will give us support. Our object is to send forth the truth and send you a paper full of good news regularly. We feel impressed, starting the next issue, to enlarge the paper to twenty-four pages and continue it as a monthly paper, and we will be glad to have an expression from you in regard to this matter. We want to increase the circulation. Each reader can send in a few subscriptions. It will be a great help; it will be to the mutual benefit of all concerned. You will be doing good work. If you love the principles we are contending for and the contents of the Messenger. It is edifying to you. Remember, there are others who would be comforted by subscribing and reading the paper.

If you will circulate a few sample copies, let us know. We will be glad to send them. Furnish us church news, also names and addresses of churches in cities, the names and addresses of pastors and dates of meetings. We cannot live alone, let us serve one another.

Z. C. H.

THE LOSS OF SEVERAL ABLE MINISTERS.

Our dear brother, Robert Thompson, died Tuesday, the 10th, and will be buried on Friday. It is a serious loss to us. He was a true Primitive Baptist, had the full confidence of the Primitive Baptists.

I never knew him to yield a bit of truth to please the world.

We have reasons to be cast down. So many of our preachers have died within a few weeks. Our dear Brother Waters, of Washington, D. C., and Elder Stucky, of Ohio, who was worthy and good and needed; also Elder Cabbage, of Indiana, and Elder

Hickman, of Ohio, and Elder Querry, of Missouri; also Elder J. W. Richardson, of Petersburg, Ind. Seven in all within a few weeks. We needed them so much in our churches. I have felt discouraged. We need to see some young men full of love to God and truth. We must not be too hard to please, but encourage the little gifts and use them.

We believe Primitive Baptist doctrine will not perish from the world. A doctrine so true and comforting, and so God honoring will not be entirely overcome.

It soothes and comforts the troubled soul.

I feel that my time is not long, but I desire to be steadfast and unmovable till the journey is over. I want the love and confidence of the brethren while I live. Let us pray the Lord to save us as a people. I desire an interest in the prayers of my brethren.

J. H. O.

EXPERIMENTAL AND ENDORSEMENT:**Elder Lee Hanks:**

Dear and precious brother in bonds of Christian love and sweetest fellowship: I'm a poor, imperfect sinner, and need the forbearance and forgiveness of the family of grace in order to travel along with them.

I never cease to think of your faithful labors of love among the poor tempest-tossed children of God and yet my heart aches to read of your sad afflictions and often of the misrepresentations of false brethren, but oh! how humble and Christlike you have borne it all! Surely the Lord of Lords and King of Kings has been your shield and hiding place. I am so glad of the faith and utmost confidence I have in Him to believe that He is able and will continue to sustain you by his grace what few more days you have to spend in this world, and in death His sweet presence will dispel all of your gloom. Dear Brother Hanks, your memory can not nor will not die. You have remembered the Creator in the days of your youth and you know it is said, it is good for a man to bear the yoke in his youth and in all of the years of your pilgrimage the God of Abraham, Isaac and Jacob has led you about and instructed you in wisdom's ways, has given you grace to cheer the broken hearted, has cared for your loved ones while you were going speaking words of sympathy to them that are weary. Oh! then do you suppose in all of these things He would be with you and forsake you in the seventh? No, a thousand times no, but you shall triumph over the last enemy and come out more than a conqueror through the merits of Jesus Christ our Lord.

I remember so well of your visit seven years ago. When I started to the church Saturday, through a mist of rain, I could only think that seven years ago I had the pleasure of riding along with you and listening at your godly conversation. Your admonition uttered that day surely took root in my heart and has grown all these years. Oh! so well do I remember you telling me, doubtlessly for God's purpose I should travel through many long stormy

winter seasons, but through the darkest time God's eyes were ever upon me. That I would be sorely persecuted by the world, the flesh and Satan, that maybe some professed Christians would treat me with disdain and that many times I would feel that all of God's people had forsaken me. But when I remember the many glowing accounts of your own experience, with David's, Paul's and others that you told me of, my eyes overflow with tears that God in his goodness sent you to see us at that time.

You remember only one month had elapsed since dear Brother Willis had baptized me, and that I hadn't been tormented with the evil surmisings of Satan, so when my trials and temptations did come I could say, "Yes, Brother Hanks told me that Satan would tempt me, also that the grace of God was sufficient. I remember again you told me that my home brethren and sisters had utmost confidence in me and expressed your wish that God would keep me humble, that I would never cause any trouble. Bro. Hanks, you have no idea what that was worth to me. So many sad changes have taken place since, the church then so lively has drooped and ceased to prosper, many have turned back, many can find no time to go to meeting, and many storms have clouded my sky and made me feel like I was a deceiver. Many afflictions have been my portion, many of my friends and loved ones have left me behind, but none has moved me from my love for God and his people, none have hindered me from attending all of my sweet meetings but four since. How thankful I am for such a loving dispensation of providence. Only three meetings have passed when I was sick and couldn't go and one this fall that I was away from home and couldn't get back. I have gone, sometimes, with an aching heart and one sweet song, prayer or sermon would lift me up on the mountain top of rejoicing. At other times I've left my home rejoicing and ere I returned sadness would fill my soul. Sometimes one sweet smile or handshake causes me to sing praises to God. At other times it makes me feel my unfitness and unworthiness so much until I weep because I can not live more like the faithful in Christ Jesus do. Those things have taught me to know unless God is with me all is vain. How often have I gone and been the only sister there and yet the Lord would come to my soul to greet; at other times dear sister McPhail's (a devoted Baptist) voice, would sound so sweet to me I would forget my trials and cares. I know that my feeling sense of unfitness doesn't give me any rest in rebellion and is only a rotten chunk to hide behind; so I long have prayed for grace to feel that Jesus is my worthiness, that in my flesh dwelleth no good thing, and ever be found at the feet of Jesus and at His children's feet and then I know I will not be a busybody, a complainer or faultfinder. I desire to honor the order of the church as much so as the doctrine and I do not know any other way than to observe all things that Jesus has commanded and let alone the things He hasn't commanded. I can not do the things that I would

at all times for I'm so weak, I can not walk alone, so if the Lord doesn't guide me I know that destruction awaits me.

Brother Hanks, I wish I could see you once more this side of the grave, could have you here in my humble home, that I could do something to cheer you up, but if I can't do that I hope there is room for me in your love and fellowship here below and that in that upper and better kingdom I can meet you where all is peace and love.

I'm teaching nearly fifteen miles away from home this time, away from the dear old Baptists, but the dear papers and letters I receive cheer me up. I come home for my meetings and no one knows how much joy I receive in that. I would be glad to hear from you, if you feel like writing, if not all is well. I read your editorials each week and feel to rejoice with you in your joys and weep with you in your sorrows.

May God who has kept you so long continue to bless and cheer you up. May He stir up the minds of His children by way of remembrance that they may love you better and appreciate your labors more in the future is my sincere prayer for Jesus' sake.

Yours most unworthily,
Lessie Jolly.
Carthage, Miss.

EXHORTATION TO FAITHFULNESS.

Dear Brethren and Sisters:

I feel somewhat impressed this morning to write a few lines to the dear paper, The Gospel Messenger. I am not uneasy at all but that it will be based on sound fundamental principles, for I am sure if all who write to this dear paper, or read it, or subscribe for it, are as sound in the faith and stand up for the cause as the dear editor of this paper, dear Brother Hanks, there would not be an error or a misrepresentation in it. If so, it would be an error of the head and not of the heart, and if we would only take heed to his admonition, that he so humbly admonishes us to follow our dear Savior, I am sure we would all do well.

I see so many letters in the Baptist papers speaking of the times. And dark times it will be for the dear people of God to be under the so-called religious laws, with all our privileges taken away. But let us all, each and every one, take heed unto ourselves and to the doctrine, and pray to the God of all power never to let such come upon us. And if we could only see the need of obeying Him as we should, and perform our duty in all things, we would not have these things to bear, for if obedient He will never leave us nor forsake us. For He says His Kingdom shall break in pieces all other Kingdoms. O Lord, increase our faith that we may be able by His all-guiding and sustaining hand, to stand against the wiles of the devil. He says, "Upon this Rock I build my Church," Christ Himself, being that Rock. And He says, "The gates of hell shall not prevail against it." We know what He says is true, for God cannot lie. When He says anything shall not

be, we know it will be as He said. There is none who can change the mind of the Lord, for He is the same yesterday, today and forever the same; He changes not.

And our blessed Savior has sent men, holy men of God, here to admonish and exhort, and to teach us our duty, and to stir up our pure minds, and put us in remembrance of these things. Therefore, we have no lawful excuse. The dear old servants of God have labored hard and tried with all their hearts and souls to keep unity and peace and love among the brethren far and near. I mean those who are servants in deed and in truth. And we should so much appreciate the glorious privilege that we have in meeting together to worship the true and living God. We ought always to be willing and ever ready to lay aside the sin that so easily besets us, and not let anything get between us and our God to mar the peace and happiness in which He commands His children here to live. I see so many of the dear brethren and sisters so negligent and unconcerned about their meeting days; they don't care whether they get to meeting or not. What is the trouble? Their minds are not on things heavenly and divine. If they are more satisfied with the world and worldly things than their church, I think they should be loosed from the church, so as not to be a terror and pull back to the cause of our blessed Master. If they can do no more, they can fill their seats, for the time may come when there will be a famine; not for bread nor for water, but for the word of the Lord. And while we are blessed with the privilege of assembling ourselves together, we should rejoice in this and in the hope of our calling, if we have been called out of darkness into the glorious light of our Heavenly Father. We should let our light so shine that others may see our good works and glorify our Father in heaven. I don't say this to boast, but when our meeting days come on, I am most miserable until I get to the church and engage in singing the good old songs of Zion. There is nothing I enjoy more than meeting the dear brethren and sisters and our dear pastor, and all seem lovely and seem rejoiced to meet each other. But we have had bad luck or good luck, I don't know which. The Lord knows best. But our dear preachers have been sick and unable to serve us since November. Mr. Lewis, my dear husband, and dear Brother Cribbs have both been sick. It has seemed a long time to me. But I want to tell you that God is able to furnish us with the glorious gospel in a dreary land, if we only will ask Him for such things as the good news from a far country. Last second Sunday and Saturday before, we had a glorious meeting, whch I feel like will be long remembered. Dear Brother A. P. Tucker came from his home at Moultrie, Georgia, and preached for us. I wrote this Brother to come as we had no one able to preach for us. I want to give God all the praise in this for we will never have a better meeting. All seemed to enjoy the glorious news that we were so hungry and thirsty for. This dear Brother came

richly burdened with many good things prepared by the bountiful hand of our Heavenly Father to communicate to us poor unworthy beings, as I feel that we are not worthy of so great a blessing as this. Nevertheless, the good Lord had compassion on us, and sent His angel of light to feed us poor thirsty souls. May God in His rich and abounding grace enable Brother Tucker and all such good servants to press on and never grow weary in His service, and enable them by His grace to go on, and ever bear heavenly news to His waiting people. Dear brethren and sisters, let me say to you all, if it is worthy of your consideration, never forget your poor pastor. He may have some of this world's goods but he is poor in spirit. Show to him that you appreciate his presence with you. They have a great burden to bear that we know not of.

Dear Brother Hanks, I leave this to your better judgment what to do with this. Look over so poorly composed letter and so many mistakes. I do wish you good success with this paper, The Gospel Messenger, and that God will direct every heart that is connected with the circulation.

Your little sister, saved by grace if at all,
Mrs. W. M. Lewis.

Hazlehurst, Ga.

Dear Brother Hanks: Just one week ago you were here with us. Also Elders Merrell, who baptized me at Hopewell, Heard Co., Ga., August meeting, 1913, and Elder J. M. Bagwell, of Carrollton, who married my good little wife and myself Oct. 8, 1916.

Now, Brother Hanks, I was certainly glad to find you such an humble man of God. While I regret exceedingly many acts of my unprofitable life, I desire to assure you that these two acts I have never been sorry of, and the reason why is because I have enjoyed my life so much better in trying to live with the dear old Baptists. I so much appreciate my home with them. Satisfaction is worth so much, and I try to be content with our little earthly home (if we do not own it) with my wife and little girl about two years old and a little boy about one year old. They give me so much pleasure and cause me to forget my trials, troubles and conflicts, and amid all these, I desire to be thankful to the Lord for so wonderfully blessing such a worthless sinner as I. I have many things to be thankful for; it would take too much time and space to enumerate them. I am thankful that I had a good father and mother, who taught me right from wrong, and that I always tried to honor and obey them, and not give them any trouble; especially did I try to be a moral boy thinking this would merit a home in the good old Baptist Church, which I was satisfied was the true Church; but I was forced to abandon this idea about good morals putting me on the Lord's side. It was during these days, I trust, I saw myself a sinner in the sight of a just God, and I could not depend upon my good works for deliverance. This Bethel spot in my memory still lasts, and I trust

will never be forgotten. It was while in the field plowing everything was so bright and lovely, and I trust the Lord, as I felt sure then, had pardoned my sins and what I was trying to do was already done. So I have a hope of a home in heaven.

Elder Hanks, I did not intend to write all this and take up your precious time. I just wanted to say that we are very glad we invited you to come to our meeting and thank the Lord that He put it into your heart and mind to desire to come, and also truly hope you enjoyed your short tour among us, and will come again in the near future, because the people here did enjoy your preaching. We are proud of our ministry here who have been contending for the same grand principles that you so earnestly contend for.

We especially desire to endorse your views on the Bible doctrine, such as "The Unity in the Trinity," "The Sinner Passive in Regeneration, but Active in Obedience," "That the Tree Must First be Made Good in Order for the Fruit to be Good," "That Repentance and Prayer are the Evidence, Result or Fruit of Spiritual Life, not the Cause of It." We believe you are able by the power of God to rightly divide the word of truth and show people where they are wrong. May the good Lord bless you with life and strength to go forth in the strength of Elijah's God, teaching the truth in the name of an all powerful God.

We also endorse your views on the salvation and sayings taught in the Bible. Jonathan wrought a great salvation for Israel. Jesus became the author of eternal salvation. Heb. 5:9.

He shall save His people from their sins.—Matt. 1: 1. "Save yourselves from this untoward generation." Acts 2: 40. "Eight souls were saved by water." I Pet. 3: 21; James 5: 19-20; 1 Tim. 4: 16; 1 Cor. 1: 21; Acts 11: 14.

You showed that Jesus wrought salvation in us before we were commanded to work it out. God has but one way of saving sinners. I desire to take stock in your good paper. I enclose list of subscribers.

Yours in hope,
Newman E. Denney.

Carrollton, Ga., Route 3.
Many thanks for your good letter and subscriptions. L. H.

Dear Brother Hanks: I am glad you have been spared to live to be old and still contend for the same old doctrine that salvation is by grace. I read after you in the Messenger of Truth, and I am glad to see you contend earnestly for the same truth that was preached when we were together many years ago, in the days of Elders W. P. Lilly, J. W. Lilly and Charlie Walker, and many others that long since passed away. You don't know how glad I would be to see you once more, but I don't expect we shall ever meet here again. I am now nearly seventy-one years of age, and cannot be here long at best.

Almost all of the old Baptists that were here when

you lived in this country are dead and new ones have come in, but we have some very sound Baptists here. I regret to say there have been several divisions here, but there are very solid ones here yet. I was at the Pig River Association, Roanoke City, last spring, and at the Indian Creek last August, and at the Elkhorn in September.

I still belong to the Indian Creek Association. As you are getting up a corporation, or stock company, for your paper, send me a copy and particulars and I will put in \$5.00.

(Elder) H. Evans.

I am glad to hear from this dear old servant. He was the first one that ever asked me if I did not have impressions to preach. He gave me much encouragement for which I shall ever love him.

L. H.

Dear Brother Hanks: Enclosed find check for the Gospel Messenger, one year, for S. W. Brewton, Collins, Ga. I have long since learned that I am not my own keeper. I feel the more depraved as I grow older. I feel a desire to confide in the Lord and trust Him for everything. If I pray I need His help, if I attempt to do anything without His strength it is a failure. However, I feel sure that it is good for us to feel poor and unprofitable. Sometimes at least, we have become exalted and overestimate ourselves. The devil has led us a few times into this awful extreme to my sorrow, but I suffer only for my good, and perhaps the good of others. I may write on this subject sometime if the Lord wills.

Yours in hope,
J. R. Callaway.

Thanks for the subscription. We trust all may aid us to circulate the paper. Shall be glad to have you write, dear brother.

L. H.

Dear Brother Hanks: I see you have moved to Atlanta. I hope you will continue your editorial relationship with the Primitive Baptist.

I am anxious to see you, for long has been my acquaintance with you and the strong brotherly tie between us, and I know nothing but brotherly love for you. If you can spare the time write me. I would be glad to receive a letter from you.

My health is better for the past year or so, although I shall soon enter my seventy-fourth year. I have been in the ministry fifty years and a member of the Old Baptists fifty-three years. I love the old church and her cause as well today as I ever did in my life. Pray for me and visit my humble home. I live three and one-half miles from Fayetteville and 25 miles from Atlanta.

B. C. Caldwell.

Fayetteville, Ga.

We are truly glad to hear from this dear old servant of God and do pray God's richest blessings upon him. I shall be glad to hear from all of our faithful old ministers with a short sketch of their lives.

L. H.

OPPOSES THE BOARD.

Some time ago a sister, who is the widow of a landmark preacher, wrote me that she had been excluded from a board church for no other reason than that she would not agree to and attend union meetings! Another memorial of that famous S. B. C. resolution not to hold any more such meetings, and last week Bro. Attaway wrote me that he had been turned out of a board church because he would not contribute to the 75 Million drive! Now isn't that money-hog-wild Christianity? When they yoke up muscular Christianity with this, they'll be in the Catholic boat, where they have promised to go, if possible, in their federation alliance, and I cannot see anything in the way now! Surely the Bible won't be any hindrance, for they are not going by that! Boardites, you'll soon be "birds of a feather"—frizzled hens with wards ducks! Let all true Baptists pray the Lord, as did Moses of old, to "respect not their offering"—worship. Numbers 16: 15.

Every true Baptist ought to raise his pen and voice against this Goger-boardite innovation. They are sneaking into every nook and corner, trying to insinuate themselves into the good graces of our landmark churches. Of course I do not believe they can persuade any of our sheep off, but really I hate to see them take any of our billygoats, for we have raised them to try to be honest and respect God's commandments and stand for Bible principles! And then a landmark billygoat Rogerite would be a caution anyway! Billy, stay with us and we'll bring your old gray whiskers down to the grave in honor.

B. F. Vance, Baptist Flag.

Bristol, Tenn.

Dear Brother Hanks:

I am alone this gloomy, rainy Sunday afternoon and I've been thinking on the goodness and mercy of God. How His protecting care has followed me in all the days of my life, and His grace sustained me in every trial and affliction and persecution (of which I've had many). And as I was thinking on these things this Scripture came to me, "But none of these things move me." Why is it none of these trials, afflictions, persecutions and so on that I am subject to don't move me. Because, Brother Hanks, I feel in my poor heart that the good Lord keeps me by His power, also I would long since have denied the faith. Situated as I am, no church or people of my faith around me. My husband and all his family are Mission Baptists and hold me in contempt as to my religious principles, and in all this it's sweet to feel that the Lord has sustained me in the faith and while I can feel that the Lord is thus caring for me it evidences that I am embraced in the everlasting covenant ordered in all things and sure, and if this be so nothing else matters, for when done with the trials of this life, sweet Heaven will be my home.

I have thought so much about my trip to Georgia last fall and that wonderful meeting it was my

privilege to attend. In some respects it was the most wonderful meeting I ever attended. I never before saw so many preachers and Old Baptists together and all seemed glad to be there and meet each other. Sweet love and fellowship seemed to abound in and through all. Surely they are God's people and wonderfully blessed with a sound, able and strong ministry, which they appreciate, if I am not mistaken. No one except one situated as I have been and now am, can know what this meeting was to poor me. It was a feast from first to last. I'll never forget the kindness shown me while among this people.

They cared for me as though they had known me always. May the Lord reward them for their kindness to poor unworthy me. Surely they are a good people, highly favored of the Lord.

Mrs. Mary Patton.

Wooster, Ark.

Elder Lee Hanks:

Very precious brother in Christ, I hope, I venture to pen you a few lines, hoping they may find you and your dear family enjoying good health.

Brother Hanks, I want to tell you how we missed you at Hebron last meeting, although we had a very sweet meeting. Bro. Isaac Wilson preached an able discourse on Saturday, followed by Bro. Byrd, and Bro. Byrd preached at Bro. Wm. Johnson's on Saturday night. It was certainly a feast to my poor soul. On Sunday, because of the inclemency of the weather and so much influenza raging, there were only fourteen present at meeting, the unworthy writer being the only woman there. But the Lord hath said that where two or three are gathered together in my name, there will He be also, and truly this was the case there.

Bro. Hanks, pray for me when it goes well with you, that I may ever be kept in the straight and narrow way, and ever be found at the foot of the cross. These are dark days indeed for many of God's little children. May you be spared long to proclaim the glorious gospel of truth and come back to Hebron. We are always glad for you to visit our humble home. I will bring these scattering remarks to a close. All join me in kindest regards to you and family. Your little sister saved by grace if ever saved.

Mrs. P. L. Sego.

Garfield, Ga., Route 2.

Grace and works will not mix. Grace produces good works, but works do not produce or procure grace. The tree must be made good before the fruit will be good.—L. H.

Hearing and believing the Gospel are evidences of eternal life and not the cause.—L. H.

If a sinner boasts of ability to save himself eternally, and will not do it, does he not justly deserve eternal banishment?—L. H.

Elder Zach C. Hull, Atlanta, Ga.
Dear Brother,

The first copy of the GOSPEL MESSENGER under its new management reached me on last night. I have always been a friend of the Messenger and hope that it will always be so. I am enclosing money order for \$1.25 to pay my subscription for one year. If I could I would gladly be one of the ten years subscribers, but I am not in a position to do that just now.

I do not suppose that there is a single Primitive Baptist who does not hate the past record of Roman Catholics and a great many of our brethren are living in expectation that the old harlot will again get into power. There is no doubt but that she would if she could, but it appears to me that she has had her day. I do not stand in fear of her and think that none of us need to. The next trouble that we will see is from her harlot daughters.

If I remember well it was in February, 1907 that those daughters met in Philadelphia and started an organization to get "together." This is the beast which John saw rising up out of the earth, (Rev. 13) and she will exercise all the power of her mother or the first beast.

I am now going to copy an article from the PATHFINDER, which is published in Washington City:

"CHURCHES ADOPT UNION"

A year ago a conference was held in Philadelphia to consider the matter of bringing the various denominations of Protestant churches under one head. Many leading church workers favored the move, in fact the feeling was general throughout the country that some such plan should be adopted to bring about substantial economies and increased efficiency in carrying on Christian work.

About 30 different denominations were represented at the meeting, including Methodist, Baptist, Congregationalist, Presbyterians, Episcopalians, Disciples, Friends, Lutherans, Moravians, Reformers, United Brethren and others. A committee of two delegates from each denomination was named to investigate and report on the "desirability and practicability" of such an undertaking.

This was the first big step ever made toward bringing the forces of Christianity together and it paved the way for another meeting that has just been held in Quaker City at which a definite plan for unionizing the Protestant churches was adopted. The churches had warning again and again that unless they ceased hairsplitting over creeds, dogmas and interpretations their efforts to Christianize the world would be largely wasted. For how can ministers, missionaries or any one else hope to carry weight with non church goers, unbelievers and heathen when so many rival bands of so-called Christians exist that small dependence can be placed in any of them, it was asked. Now in a measure the various denominations have sunk their pride and ceased their haggling. They have adopted a program by which they hope to carry on the work of the Lord more efficiently than ever before. The plan pro-

vides that all the Christian churches having the same faith in Christ shall band themselves into a body to be known as the "United Churches of Christ in America." Each is allowed to retain its own creedal statements, its form of worship and its form of government, but the mapping out and direction of the work is placed in the hands of an executive council in which each constituent is to be represented by a certain number—the number to be equal—of ministers and laymen, women included.

It is the special duty of this body to unify and harmonize the work of the different churches, direct their missionary activities and equitably distribute their efforts so that some areas will not be overcrowded while others remain destitute, as is the case now. In sections supplied with more church facilities than are deemed necessary, two or more denominations will be united and the extra forces put to work in other fields.

The same method will apply in regard to evangelism, social service and religious education. The allies didn't work to much advantage until they united under one generalissimo. In the same way the churches have come to realize the value of union and it is hoped and expected that greater benefits will result under the present plan than were ever possible when their energy was spent in controversies and jealousies among each other.

PATHFINDER, March 6th, 1920.

Such is the movement now of the second beast. She is rising high enough out of the earth to show her head and how she expects to turn things her way.

I realize that she can do nothing until the fullness of the time of God comes. But I feel sure that such a thing as this is the second beast which John saw rising out of the earth. She is as much a daughter of Rome as Rome was of Pagan Rome. Pagan Rome was the great red dragon, Papal Rome was the beast which rose up out of the sea, and this one which now is assuming proportions is the one which was rising up out of the earth. The one which rose up out of the sea was the MOTHER OF HARLOTS, THE ABOMINATIONS OF THE EARTH; MYSTERY BABYLON. This one is and will be composed of her harlot daughters and their allies. That is my opinion.

I desire that the Lord will bless you in conducting the GOSPEL MESSENGER so that it may carry comfort to many hearts which are burdened with the sins of the world, and that it may declare that the Lord Jesus came to take away the sin of the world. The Lord bless you.

Yours in hope of the resurrection of the dead.

L. H. HARDY.

P. S. Our church meetings at Hunting Quarters, Carteret County, N. C., are on 4th Sundays and Saturdays before, and on all other Sundays and on Wednesday nights in each week when the pastor is not from home.

L. H. HARDY, Pastor, Atlantic, N. C.
JOHN D. SMITH, Clerk, Atlantic, N. C.

Elder S. Hassell

Dear Brother—

In precious faith, hope and love:

In regard to the change made in the GOSPEL MESSENGER:

When I saw the announcement in Zion's Landmark, that you had sold out the MESSENGER and that it had been moved to Ga., I felt rather sad, but upon reflections I thought maybe it was providential—considering your age and feeble state. I know it has relieved you of the burden and strain that was on you, and the necessary expenses in keeping it up. After receiving the March number Saturday night last, and reading your reasons for selling it, I am satisfied you did wisely and for the best. I feel that it has fallen in good hands for I am acquainted with the Editors, or some of them—Elders Hanks, Stewart, Saterwhite and yourself, and am not with Elder Hull, but am satisfied it will be conducted satisfactorily to the readers—as it has been by yourself. I was very much interested in reading the articles in this number, especially Elder J. C. Denton's on Roman Catholicism. I, like him, fear we are facing a serious crisis. But we know and believe that an all-wise God, who is the great and mighty Sovereign of the Universe, reigns supreme. He is our only hope of Salvation and the arbiter of the future destinies of all men, and of our religious and political liberties. This is the only consolation we have and it is an everlasting one—all through and by the all abounding grace of a Covenant-keeping God. I will say in conclusion I shall do what I can to encourage the circulation of the MESSENGER.

With love to you and a desire for your welfare and others, I am your brother, I hope, in Gospel bonds,

J. E. ADAMS.

Let us pray for the peace of Zion and work also for the same purpose. It is certainly wrong for the people of God to be at war with each other. We need to have more love and forbearance with each other. Love beareth all things. It thinks no evil. It is, therefore, pure, harmless, and is shed abroad in our hearts.

Let us cultivate this divine and heavenly grace and peace will be multiplied and we will grow in grace and thus experimentally know that it is good to be established in grace.

J. S. N.

Dear Saints: The above should not be read with indifference. When we are agreed on the great fundamentals we should be slow to draw lines against each other over mere expressions when all are living godly lives. Let us all pray for and work in love for peace.

L. H.

History teaches that there have been Baptists in all ages contending for the truth we so much love today. There were no modern Mission Baptists prior to Oct. 2, 1792, when they were founded by Fuller, Carey and Company.—L. H.

WORK FOR THE MESSENGER.

We feel sure you are all glad to have the GOSPEL MESSENGER'S size increased, printed in good type on first class paper, filled with good spiritual reading matter, free from advertisements, and printed in shape so you can preserve it.

Brother Hull has bought this paper and is publishing it at a great sacrifice, and needs the assistance of all lovers of truth in aiding in its circulation. Pastors and traveling preachers can mention it to their congregations, and all other lovers of truth can do likewise and aid us in putting the paper into the homes of our brethren, sisters and friends. Many will be willing to renew their subscription and send several years in advance. Suppose each subscriber will renew for himself and send in new subscriptions for others, or send a donation for some poor preacher, brother, or widow, or friend that you wish to read the paper, this will be a good work. We have known Brother Hull for years and know him to be a sound, faithful, orderly young minister who has the cause of the Master at heart. He has no axe to grind, no hobbies and fine spun theories to promulgate through the paper; but he and I desire to contend uncompromisingly for the pure truths for which this paper has ever contended. We want all readers to feel that this is our paper and to do all possible to make it a blessing in each home. We trust that all who feel impressed may write, but please do not deal in unkind personalities for our desire is to comfort, strengthen and unify our dear people. We so much need each other. We thank you for the many new subscriptions you have already sent in. Brother Hull has confidence to believe that you will promptly work in behalf of the MESSENGER so as he will sustain no great loss in sending forth the paper. As to our part we feel that the short time allotted us we are willing to spend and be spent in writing and trying to preach for the comfort and unifying our dear people. Let all see how much you can do for the paper by May 1st. Remember the cost of the paper is great and a dollar amounts to but little just now. A little from all will greatly help us.

Submitted in love,

LEE HANKS.

THE LOVE OF GOD.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" 4: 9-10. "We love him because he first loved us." Verse 19.

God's love for his chosen people is a greater manner of love than the mother's love for her child. His love for his elect is spiritual love, but the mother's love for her child is natural love. As the spiritual is above the natural, so is God's love for His people above the mother's love for her child. "The mother may forget her child," may cease to

love it. God says to his elect people, "I never will forget thee"; He never will cease to love them. Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The Lord says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." And Paul says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

For such love,
"Let all harmonious human tongues
The Saviour's praises speak."

Because of His love for us our names were written in heaven, and we were chosen in Christ that we should be holy and without blame before God in love. God's love constrains us: And we love him because he first loved us. His love is shed abroad in our hearts by His Holy Spirit, which He has given us. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not;" 1 John: 3, 1. This great manner of love bestowed upon His people, shed abroad in their hearts by His Spirit, by its transforming effect manifests them to each other, and they are called sons of God, "but the world knoweth them not, because it knew Him not." The world "that lieth in wickedness" can not discern this love in its wonderful manifestations. Unregenerated sinners have no conception of this great manner of love. When redeemed sinners are blest with true spiritual knowledge of Christ Jesus, as their Redeemer, the holy pure love He has put in their hearts involuntarily flows out to Him; it embraces Him without effort on their part. Through His own revelation of Himself to them he becomes to them the One altogether lovely. He gives His elect eternal life that they may know Him; John 17: 3. "And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent. Through this enabling life, which He gives to sinners, even when dead in sins, they receive the spiritual revelation He has given of Himself in His Holy Word.

By the great manner of love Jesus has bestowed upon them, has shed abroad in their hearts by His Spirit, has given to them, they love one another as they recognize their relationship in Him. As they see the evidences of His grace in each other, His love which He put in their hearts, flows out and they are reciprocally joined in the Lord's holy bond of love.

They see Jesus, as His Father's best gift, leaving the glory He had with his Father "before the world was," they see him in His humiliation bearing all their sins, suffering for their sins, the just for the unjust, that He might bring them to God; they see Him exalted at the right hand of the Father, a Prince and a Saviour, to give repentance and re-

mission of sins to Israel; they see Him, their great High Priest, their Advocate with the Father, interceding for them; they see the resurrection of their bodies from death to life and immortality by virtue of His love, resurrection and intercessions, and their love for Jesus, their Saviour, is inexpressible. Because of their recognized obligation to love Him with all their inward powers, they often fear that His love is not in their hearts, that they do not love the Saviour of sinners.

They want to love their Lord, as commanded, with all their heart, and with all their soul, and with all their mind, and with all their strength. They would adopt the words of the poet:

Do not I love Thee from my soul?
Then let me nothing love.
Dead be my heart to every joy,
When Jesus cannot move.

Thou knowest I love Thee, dearest Lord,
But O, I love to soar
Far from the sphere of mortal joys,
And learn to love Thee more.

And:

O, how He suffered on the tree,
No love like that before;
I know and feel I love Him, yet
I want to love Him more.

Their souls moved by this pure love—fervent love—love for their adorable Saviour, they wish to serve Him acceptably. And being taught by God's infallible word that acceptable service must be rendered through the prompting of holy, pure love, they fear that they are not moved with unselfish desire to obey Him, their Lord's commands. He says, "If ye love me keep my commandments." They search for evidence that they possess the great manner of love, which he bestows upon His redeemed people, that manifests them as His children. They wish to render unselfish service in their efforts to keep the commands of Jesus.

Many believers, pure in heart, continue in disobedience months and years, who desire to obey the Lord, but fear their effort would not be in accord with His command: "If ye love me keep my commandments." They want His love in their hearts, pure love to Him, to be the motive inciting their hearts to obedience. And they view themselves as so very imperfect, so sinful in their vain, foolish and vile thoughts, so prone to wander and do things they would not, that they doubt their love for Jesus. Viewing themselves as wholly unworthy to publicly profess his Holy Name they continue disobedient.

There is not better evidence that they love the Saviour than that they want to love Him with pure hearts fervently, and that their hearts are pure than that they would do good, but realize the presence of evil, and are distressed as Paul was, when he realized the depravity of his flesh. With their minds they serve God's law. They should serve, honor and praise their Saviour for the gracious

inward change whereby they are disposed to do works of righteousness. It is His saving grace, bestowed upon them, that has created within them the righteous desire to obey His commands. With Him as their only hope, this should be sufficient evidence to induce them to deny self and follow their Redeemer in meek humble obedience.

J. M. THOMPSON, Tipton, Ind.

If one sinner is saved by grace (which is true) will not infants be saved by grace just like the adult—since all that are saved are saved alike? Old Baptists are all the people that preach a salvation that save infants. Money will not save them.

—L. H.

Was God unjust because He saved Abraham and did not save his kindred? Did discriminating grace injure the ones not called? Did it make their cause any worse? Were they not left in sin where they wanted to be?—L. H.

Athens, Ga.

Elder Lee Hanks,
Dear Brother Hanks—

Since hearing you speak so wonderfully on the all-important subject of our Saviour and His kingdom here, I have felt so much strengthened spiritually. It was food to a hungry child. Oh, how I had longed for the time when my soul would again be fed of the crumbs of the gospel! Your coming to us in our great need is the greatest blessing, surely, that we could ever have asked for. I do hope I am truly thankful to God for sending you to us in our desolation and in our trouble. Oh, Lord, grant that we may yet keep such a house as God's children ought to keep! The last few months have been unusually hard for us, as you know, being without our shepherd, my dear father—to whom we always looked for help when trouble came up. If we know our hearts though, our prayers have been for God to send us a shepherd worthy indeed of the sacred charge, one able to instruct the young minds of our church and community, one whom we could trust and reverence as we can one whose life has been and is consecrated to the cause of Christ, in other words, a true ambassador of Christ. All of this, Brother Hanks, we feel assured that you are. You have proved it. If you can feel that you can serve our little church it will be precious news to us. All the brethren and sisters with whom I have talked are of the same mind. If not asking too much of you to keep us in mind and not promise another church to serve them on the second until we have an opportunity to make choice of you next meeting. I trust God has given you a mind to serve our precious church, and indeed if it be of Him, I feel confident that dear old Sardis will flourish again. There is nothing that would do my soul more good than to see our church take the stand she ought—individually and collectively.

I trust you found your family well. I wish I could

make them know just how much help you were to us at Sardis. We need all the advice, reproof and encouragement that any of God's children ever need. We feel so little, so incapable of filling our places in that sacred bond as did our fathers. May God help us day by day and as the years go by, may we grow stronger in the knowledge of God and godly things ever looking to Jesus for guidance in all our paths.

Mr. Broach joins me in what I have written—he asked me to write for him too.

Pray for us, Brother Hanks. We believe much in the prayers of the righteous. We can not express how humble we feel because God sent you to us.

Unworthily,
MRS. W. E. BROACH

PASTOR AND CHURCH

There is a very sacred relationship between pastor and church, and they should love one another and prove it by their actions. If a church expects her pastor to do good efficient work for them they should care for him as the Scriptures direct. Our pastor's expenses on trains should be met (this is not always done), and his time made good at least. Think of the high cost of living and how little a dollar is worth now, and how little sacrifice is made for the pastor. Some do nothing and some others do but very little, really make no sacrifice in many instances. All the members of the church are under obligations to aid in church expenses whether they attend the services or not. They should not let the service of God be secondary. Seek first the Kingdom of God and His righteousness, and all these things shall be added. Brother, are you doing this? This should be attended to at every meeting. The preacher and his family have to live as well as you. Think of the many hardships of a preacher and his family. Do you love them? If you love them let each member prove it. Pastors should spend time among their flocks and they cannot do this unless they loose their hands and enable them. Old Baptists condemn a salary which is right, but there is a duty enjoined upon each member to aid the pastor as much as it is for him to preach to them. What he pays out to the railroads does not help support him and his family. Our churches are greatly in need of better pastoral service, and they cannot expect it unless they do their duty. It is better, if possible, to call a preacher close by you and what is paid out to the railroads let it aid him in living. Let each member read carefully 1 Cor. 9th chapter and act accordingly. Ours is a great cause and our deacons should wake up on these lines, and exhort their members privately and publicly to their duty. If I have sown unto you spiritual things, is it a great matter if I should reap your carnal things?, says Paul. Do not treat these things with indifference. Care for your ministers at home in love. May God bless and revive the dear old Church.

LEE HANKS.

OBITUARIES

MRS. CRECY MEADOWS.

This precious sister was born November the 16th, 1847, and died at her home in Lovett, Alabama, on November the 23rd, 1919. She was the wife of Brother T. J. Meadows, and to them were born six children, six dying in infancy, and one son, Joshua, died in the full strength of manhood a few years ago. The dear husband, one son, and one daughter survive her. The son, Arthur, of Montgomery, Alabama, and the daughter, Mrs. Leila Swint of Lovett, Alabama, and many other relatives and friends remain to sorrow for her, but do not sorrow as those who have no hope. Sister Meadows joined the church of Christ 38 years ago, and remained firm in the faith, and patient in tribulation until the end. She was for many years a member of the church at Mount Pisgah, where the writer is a member and pastor, and therefore had the best opportunity to know her. And we can truly say, to know her was to love her. She and her husband were never more delighted than when entertaining the saints. Their doors were ever open to the people of God, and to obey the holy injunction, they were careful to entertain strangers, and doubtless many times entertained angels unawares. For one, the writer has found with them a home, and no home offered greater liberality and Christian hospitality than theirs. Like Lydia of old, she said to those who preached Jesus: "Come into my house and abide there." And she constrained not. But now she rests from her labors and her works do follow her. The next day after her death, she was laid to rest in the cemetery at Sharon Church, Fredonia, Alabama, there to await the great day of the Lord, when Jesus will descend with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which live and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. 1. Thess. 4: 16-18.

May the God of all comfort, comfort all the bereaved ones in their hour of sadness, is our prayer.

J. T. Satterwhite.

BEN LONG WEAVER.

It is with a sad heart that I write of the death of one who felt so near and dear to me. He was born April 22nd, 1916. He was taken very ill early Saturday morning, and suffered awfully until Monday morning, when our blessed Savior came to his rescue and relieved the last pain. He was laid to rest Tuesday afternoon, December 30th, 1919, in the family burying ground, to await the Resurrection Morn; making his stay on earth three years, eight months and seven days. He leaves a father, mother, five sisters, one brother, and a grandmother to mourn his loss. Ben Long was a bright child. I loved him dearly, and I am sure I got the same in return. He was loved by all who knew him. I shall think of him and love him as long as memory lasts. We hated to give him up. All was done that physicians and kind friends could do, but to no avail; the Lord knew best.

Written by his sorrowing grandmother,

Mrs. Mary Eliza Weaver.

Robersonville, N. C.

J. M. SATTERWHITE.

My father, James Madison Satterwhite, was born in Harris County, Georgia, February 20th, 1829, and died at his

home near Roanoke, Alabama, on January 2nd, 1920; making him near 91 years old at his death. When quite a young man he was married to Martha P. Sands, and to them were born five children, four sons and one daughter. One son, J. M., died in infancy. His daughter, Mrs. M. E. Whitten, and the three sons, F. P., B. E. and I, survive him. Mother died in June, 1906. He also leaves ten grandchildren, and nineteen great grandchildren. As far back as I can remember he was a faithful member of the Church of Christ, and at the time of his death, he was a member of Mt. Pisgah Church, where he was laid to rest on the first Sunday in January, 1920, after a strong and comforting discourse by Elder B. F. House, in the presence of a large congregation of neighbors, brethren, sisters and friends.

Father served the most of the four years of the Civil War as a soldier, and was never wounded nor seriously sick during the time. His long life was spent on the farm. He loved work until his death, and worked some in the garden in his 91st year. He said he labored to have bread to eat and to give to those who had none. His motto was: "Owe no man anything, but to love him." If he had an enemy in all the land, we did not know it. His mind was sound and active until the last. For many years, he and his only daughter, a widow, lived together and she never tired of giving him every comfort in her power. His own children and their families loved and revered him in the highest degree. He loved life, and was as cheerful as an old person could well be. For many years, the people called him "Uncle Mat." He used to tell the young men around him that they would never sell for a higher price than they put upon themselves. He was taken ill on Tuesday before he died on Friday, and when the end came he just went to sleep. O, what a poor tribute is this to the memory of such a good and great man.

His son,
J. T. Satterwhite.

MRS. FANNIE KING.

I will write a few words in loving remembrance of dear Aunt Fannie King, as we all called her. She was the wife of J. J. King. She was born June 30th, 1855, and departed this life December 12th, 1919, making her stay on earth 64 years, 7 months and 18 days. She was a Primitive Baptist in belief, but had never united with the church. She lived some distance from old Bethel Church where she loved to attend so well, and was always with us when opportunity presented. To know Aunt Fannie was to love her. She was so good and kind to all she knew. She leaves a Christian-hearted husband, two sons and two daughters to mourn her death; and a host of friends, which was proven by the large crowd present when her body was put away in the M. E. cemetery near by her home.

We would say to dear Uncle John and to her children: "Weep not for her for she is only sleeping until the Resurrection Morn, when God shall call forth her sleeping dust, to fashion it like unto His own glorious body, then to join in praising Father, Son, and ever blessed Spirit, in that world without end." I felt to say, as her body was lowered into the grave, "Thy will, O God, be done." For He only speaks and it is done, He commands, and it stands fast. May he give us grace to be reconciled to His will.

This was written by the request of the family. The writer tried to speak words of comfort to the bereaved at the grave, as it was her request before she died. Elder Brooks, a Methodist, also took part.

Elder T. J. Evers.

Calion, Arkansas.

MRS. CATHERINE AMANDA PURVIS.

Catherine Amanda Purvis, daughter of Miles and Polsey Davis, was born July 20th, in Martin County. She died at her home in Williamston, N. C., December 2nd, 1919. She was married to Henry R. Purvis, August 29th, 1854. To that union two children were born, one son and one daughter. She united with the Primitive Baptist Church at Lawrence many years ago, later moving her membership to Conoho with her daughter. About three years ago, they both moved their membership to Skewarkey, where she remained faithful until death.

She was a kind and loving mother and sister. It was her chief joy to make her home pleasant and comfortable for her loved ones, and to attend the services of her church. She had suffered for about thirty years of the dreadful disease called "cancer." She was confined to her bed the last seven months of her life, and pen can not write what she suffered. She worshipped her Lord with that faith which made her able to believe that she had done her suffering here. With this living faith, she peacefully went to her heavenly home.

She was spared to a ripe old age, yet we miss her. But God has called her home to rest, where pain and sorrow are unknown, and where we hope to meet her. The funeral services were conducted by her pastor, Elder Sylvester Hassell; interment in the Baptist cemetery, Williamston, N. C.

Bettie Philpot.

MRS. JOHNNIE TEEL THURMAN.

Mrs. Johnnie Teel Thurman was the daughter of B. B. and Lottie Teel Thurman, and wife of Joe Thurman. She is survived by her father, mother, two sisters, Vesta and Ruby, and grandmother, Mrs. Pheraby Keen. She died August 25th, 1919, after being afflicted with paralysis and pellagra for several months. She suffered, no tongue can tell what she suffered, until the angel of death came on at ten minutes of four o'clock in the afternoon, and carried her spirit away from that suffering body to that home prepared for the redeemed.

She spoke of Jesus coming to her, and said He told her He would come for her to go with Him to the home prepared for her. She had never made any public confession, but we believe she had experienced a change and that Jesus was with her while she was leaving us at their home at East Point, Georgia. On Tuesday following, we laid her to rest in Hopeful cemetery in Fayette Countq, Georgia, near the place where she was born July 15th, 1899. The funeral services were conducted by Rev. Crumley, of East Point. Kind hearts placed the flowers on the mound that covers Johnnie's precious body, which is to wait the Resurrection Morn, when we hope to all meet in a world where there is no more sorrow, pain nor care. Till then dear Johnnie, "Farewell."

In hope of meeting her in a better world.

Her grandmother,
Mrs. Pheraby Keen.

Fayetteville, Ga., Route 2.

MRS. MARY RACHEL ELLIS.

My mother, Mary Rachel Parker, was born May 21st, 1841, in Marion County, Georgia, near Buena Vista, and died May 25th, 1907, at Gainesville, Florida, making her age 66 years and 4 days. She lived near Buena Vista, Georgia until grown. She was the daughter of Primitive Baptist parents, who were James and Katie Parker.

Mother obtained a hope in Christ and joined old Ramah Church near Buena Vista, Georgia, sometime about the

opening of the Civil War—just what date, I've forgotten. On October 6th, 1864, she was married to J. R. Ellis, then in the Confederate army. He was the son of Elder James Ellis, who was then pastor of Ramah Church. Unto them, six children were born, three boys and three girls, one son and my father preceding her to the grave. After the close of the war, father and mother moved to Terrell county, Georgia, where they lived a few years, then moved to Marion County, Georgia, and lived eight years. While there, their membership was with Union Church, near Colquitt, Georgia. In the fall of 1877, they moved to Rutland, Sumter County, Florida, where they lived about 28 years. After father's death in 1901, mother came to live with me at Gainesville, Florida, and remained with me until her death on May 25th, 1907.

She was laid beside my father at Oak Grove Cemetery near Wildwood, Florida, there to await the Resurrection Morn. Mother lived a good, Christian life, and was happiest when entertaining the brethren and sisters in her home, and in doing for others and contributing to their comfort. Mother loved to sing the good old songs of Zion. Her favorite song was, "How Sweet the Name of Jesus Sounds in a Believer's Ear." She was in bed over three months and would often quote this song, but was too weak to sing. Mother had many sayings, "Though He slay me, yet will I trust Him." Mother's mmebership was at New Hope Church, near Lacross, Florida, when she died. I feel sure that she has gone home to rest and will nevermore sorrow or weep. For Christ will wipe all tears away, and on the great Resurrection Morn we shall all come forth in His likeness, praising and shouting "Hosanna" to our Lord, our Redeemer and loving Father, who has given us the victory over death, hell and the grave, to be with Him in glory forever and forever.

May we, her children, ever so live that when we are called hence we will be given a home with her in Heaven, is the prayer of her oldest daughter.

Kate L. Torbert.

508 Biscayne Drive, Miami, Florida.

DEMPSEY BOWDEN.

On Sunday evening, October 25th, at 6 o'clock, in the year 1868, the messenger of death summoned from our midst our much beloved and lamented father and friend, Dempsey Bowden, aged seventy-eight years, eleven months and fourteen days. He was born November 11th, 1779, in Franklin County, North Carolina, where he lived until 1828, when he moved to Henry County, Tenn. ,and lived until the time of his death. He was married to Sallie Olive, December 22nd, 1808, by whom he was the father of ten children, the grandfather of eighty-one, the great grandfather of forty-one, and the great great grandfather of one; numbering in all, one hundred and thirty-six. Having lost his wife, he then married Rhoda Owens, the 10th of January, 1850.

He professed a hope in Christ in 1821 and was baptized into the fellowship of the Primitive Baptist Church, from which time he was one of the most exemplary, earnest, devoted and faithful Christians. He not only gave living evidence of the genuineness of his Christianity, but gave good proof of a triumphant death. "Blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them."

Brother Dempsey Bowden was clerk of his church during the division of 1832, and remained sound to the end.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Fore-knowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God."

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A c r o s t i c

Gospel Messenger forward, onward go,
Over sunny vale, and hills of snow,
Sowing Gospel seeds of truth and love,
Prompted by the Spirit from above,
Every number being full of God's truth,
Leading rightly the old and the youth.

Mercy and righteousness be thy theme,
Ever teaching in Jesus name.
Sweetly singing the Gospel Song,
So that God's people may not go wrong.
Enmity and strife, oppose with thy might,
Never turn to the left nor the right.
God be thy keeper and stronghold,
Ever as he has been in the days of old.
Remove not the ancient Landmarks, and be bold.

—E. B. Bartlett.

Middletown, Mo.

The Gospel Messenger

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EDITORIAL

REPENTANCE AND FORGIVENESS.

We appreciate the many good letters we are receiving for publication from brethren in different sections of the country. They surely seem to be written in a spirit of love, and tend to unify. They have the "ear marks" of Repentance and Forgiveness," both are very necessary. It is not only necessary that we forgive each other, but repent also. We all make mistakes, say things we should not say, and we should be willing to repent of all our wrongs.

When I first considered the publication of an old School Baptist Paper, my greatest desire was to send forth a clean paper. A paper free from all questions that tend to strife, and publish a paper for the sole purpose of edifying God's people. I was glad to be enabled to secure the Gospel Messenger instead of starting a new paper. I had no desire to start a paper in competition with other papers, but was impressed of the need of wider circulation. The Messenger has ever contended for the truth in a spirit of love. Elder Hassell's kind and loving admonitions have been a great blessing to the cause. I was glad to retain him on the staff. Elder Hanks writings are known throughout the land, and his labor for peace should not be ignored. We have associated with us many gifted men of God, whose writings I am sure will be a blessing to the cause. My desire is to continue the Messenger by the help of God, and my associates, and many other good brethren and sisters who contribute to the paper, on Gospel principles, and labor in the most peaceable manner. We desire to leave out all articles that are harsh. We desire to leave out all personalities, as such things cause strife among our people. Church troubles should be settled at home. It is not best to scatter confusion. These things have caused many Baptists to be separated. It is so sad to see the many separations. They should all be one body of people, if it could be brought about on a Scriptural basis. Let us manifest a forgiving spirit; let us repent of our wrongs. We are

all liable to error. None are perfect. We should not try to settle disputes through the columns of our papers. There is nothing edifying in disputing over questions and opinions. Let us be careful not to take up some "New Fangled Idea" and try to press it on the brethren. If we contend for the truth as "Thus saith the Lord," we will not have matters of opinions to dispute over. It is true all cannot agree exactly on expressions, but if a brother differs with us, over some frivolous matter, or expression, we should not drive him away, and brand him as a heretic, but we should treat him kindly, and if he goes to extremes, admonish him personally and privately. We should contend for order and practice. We must contend for the practice instituted by Christ and the Apostles. The Bible teaches us just what this practice is, and we should be careful about customs instituted by men, and not be governed thereby, but contend earnestly for Apostolic order and practice, and the faith once delivered to the saints, but when there is no fundamental principle involved, we should not raise bars of fellowship.

There are many factions of Baptists now, that have been caused by extreme measures, jealousy, and prejudices, etc. Personal matters keep many Baptists separated. Brethren, let us forgive, let us labor for the good of the cause, which we should love above everything on earth. We should not let personal matters separate us. When we have done wrong, we know it. We should repent. We should not be stubborn. If we repent, we will be willing to forgive. If we show a willingness to forgive, our brethren who are in error would repent of their wrong. Churches would prosper, and there would be a revival in Zion. We should manifest a spirit of love at all times. "Love hideth a multitude of Sins." Christ, the great Head and Lawgiver, forgives all manner of sins. If we forgive not, how can we expect forgiveness?

This is a crucial moment with the Church. We should make every effort and strive to live together without any additional factions. We should bestow every possible labor to restore those who have erred. We cannot do this, if we shut the door and lock

it. When we shut the door and stop our ears, we do not only keep many erring ones away, but keep many of God's little lambs away from the fold, and this causes a famine in Zion. Church troubles have driven many away, and I am sure there has been much confusion caused over matters that did not involve any principle or fundamentals. Let us carefully and prayerfully consider all these things. We must forgive. May God help us to live Christ like. May we follow his precious instructions. May we live in that humble attitude, and be ready at all times to live at the feet of our brethren. If we make a mistake, let us repent, and if a brother repents of a wrong, forgive him. If we live in this manner, the Lord will prosper us.

Submitted in love,

Zack C. Hull.

THE INFINITE DISTINCTION BETWEEN GOD'S ATTITUDE TO SIN AND HIS ATTITUDE TO HOLINESS.

God is infinitely holy, and, therefore, infinitely hates sin. He commands holiness, and approves of it, and will at last graciously reward it with an everlasting residence in His holy and blissful presence; while He forbids sin, and condemns it, and will at last righteously punish it, if unatoned and unrepented of, with everlasting banishment from His presence. This infinite distinction between God's attitude to sin and His attitude to holiness is admitted by all Primitive Baptists in reference to the providence of God and the experience of all His children; but it seems (yet I think is not meant) to be denied in the public utterances of a few Primitive Baptists in reference to God's predestination; and this "appearance of evil" confuses and divides, and, while continued, will probably always confuse and divide the members of the body of Christ.

Elder Gilbert Beebe, of Middletown, New York, founder and editor of The Signs of the Times, was decidedly the ablest of all Northern Old School Baptists. In an editorial (published in the Signs May 1, 1858, and republished in the Signs November 1, 1900) on the "Absolute Predestination of All Things" (a phrase originated by himself in 1832 and set down in the Prospectus of the Signs as the Second of its fundamental principles, and therefore a phrase of which his own explanation ought to be accepted as authoritative and final) he says: "God controls all events. 'The wrath of man shall praise God, and the remainder of wrath He will restrain' (Psalm lxxv. 10). From this quotation we learn that God, in His providential government, according to His inscrutable wisdom and the eternal counsel of His own will, allows" (notice this word "allows" which I italicize to mark its importance)—"allows wicked men and devils to go just so far in wickedness as He designs to overrule for His own glory, and no farther; they would, if they could, do more, but God restrains them." "As it is a mercy to us when God restrains us from sinning, and 'leads us

not into temptation, but delivers us from evil,' so is it a manifestation of His wrath, upon the vessels of wrath, when He endureth with long-suffering or allows" (notice this important word again)—"allows them to fill up the cup or allotted measure of their iniquities, and when He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness (2 Thess. 2: 11-12). That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God, those who were charged with His crucifixion were guilty of doing it with wicked hands (Acts 2: 23). They acted as voluntarily" (notice this important word) "and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt, and although they meant it for evil, God designed it for good—to save much people alive (Gen. 1: 20). Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that He might make His power known in him, and from time to time harden his heart that he should not let the children of Israel go until God's wonders were displayed in Egypt (Rom. 9: 17-18). Every intelligent being knows that in committing sin he acts voluntarily" (notice this important word), "and follows the impulse of his own depraved nature; and every one who is born of God and taught by His Spirit knows that sin is the opposite of holiness, that God is holy, and that sin is of the Devil, and not of God." (I have put in black type these words of Elder Gilbert Beebe to show their extreme importance). "Still a consciousness of God's supreme power and wisdom to fix its bounds" (the bounds of sin, he means), "and say to it as He has said to the waters of the deep, 'Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed' (Job. 38: 11), affords a strong consolation to all who look above to God for succor, protection, and support, while destined to remain as strangers and pilgrims on the earth." Now if God, in his providence, allows men to act voluntarily, that is of their own will, in the commission of sin, it is impossible to deny that He, in His predestination, decreed to allow men to act voluntarily in the commission of sin. His attitude to sin is just as infinitely hostile in His predestination as in His providence; He is the same, in His perfect holiness, yesterday, today, and forever. He is the Sun or Fountain of Righteousness, but not of unrighteousness. All Baptists of former centuries believed it, and the great majority of Primitive Baptists now on earth believe it; and the language and the lives of our most extreme predestinarian breth-

ren prove that, though they do not plainly say so, yet they really believe it. If they would plainly and publicly admit that God's predestination of sin is, not compulsive, but permissive, restrictive, and overruling (as all Baptists and as all the ablest predestinarians of former centuries admitted) there would be no more controversy among Primitive Baptists on this subject. That God's attitude to sin is not compulsive, but permissive, restrictive and overruling is fully and perfectly demonstrated by the following Scriptures:—2 Chron. 32: 31; Psalm 81: 12; Mark 1: 34 13; Luke 4: 41; 8: 32; Acts 2: 23; 7: 42; 8: 18; 14: 16; Rom. 1: 24, 26, 28; 9: 22. The two strongest passages on predestination in the Scriptures (Acts 2: 23 and Rom. 9: 22) contain the inspired word "permit"—rendered in Acts 2: 23 "delivered up" and in Rom. 9: 22 "endured." God's attitude to holiness is, not permissive, restrictive, and overruling, but positive, stimulative, and in-working—all the holiness in all His creatures being the direct creation of His Holy Spirit, as the Scriptures plainly teach and as all Primitive Baptists believe. There is an infinite distinction between holiness and sin, right and wrong, God and Satan; and just so long as a few of our brethren, in their phrases and arguments on predestination, seem to confound these total opposites and ignore all distinction between them, seem to emphasize those Scriptures that declare that God has a purpose in reference to every sin, and at the same time seem to virtually suppress those equally inspired Scriptures that declare that such a purpose is one, not of compulsion, but of sufferance, just as long as they seem thus to put a part of the truth for the whole truth, not distinguishing, in their discourses, what God clearly distinguishes in His word and in Christian experience; just so long, judging the future by the past, will there continue to be an unnecessary, unprofitable, unwholesome, and subverting contention, a biting, devouring, and consuming of one another, on the subject of predestination, by those who are born of the same Divine Father, washed in the blood of His atoning Son, and taught by His Holy Spirit, and predestinated to live, a family of love and peace, in the same Heavenly and Eternal Home. There can be no peaceful and permanent union of the people of God except on the basis of "the truth, the whole truth, and nothing but the truth" as set forth in the Old and New Testament Scriptures. S. H.

For the promotion of scriptural truth and of gospel peace among our brethren, I have thus re-published my leading editorial in The Gospel Messenger of January, 1901.

In the King James or Authorized Version of the Scriptures, and in the London Baptist Confession of Faith the word predestinate is used only in reference to the salvation of the people of God. It is the translation of the Greek verb *proorizo*, which literally means to **fore-bound**, to **fore-limit**, and is defined by Liddell and Scott to determine beforehand, to **predetermine to predestine**. In one passage

(Acts 4:28) the verb *pro-orizo*, rendered "determined before," refers to the crucifixion of Christ, the only way in which poor sinners, the people of God, could be saved, as plainly shown by such prophecies as those in Psalm 22, Isa. 53, and Zech. 12 and 13, and by the bloody sacrifices of clean and perfect animals throughout the Old Testament dispensation; and yet, as shown by the accounts of the crucifixion of Christ in all the four Gospels, and by Acts 2: 23, sinful men, according to their own wicked wills, crucified the holy Son of God. In the Scriptures God is often said to do what He suffers others to do, because He has all power, and could, if He chose, prevent sin, but, for some wise and holy purpose, He suffers or allows it, or does not prevent it. Jerome Zanchius, an Italian theologian of the 16th century, uses the phrase "absolute predestination," but in his treatise on that subject, he, like the inspired writers, repeatedly declared that God suffers or allows or permits (that is, does not prevent) sin. God is so much wiser and stronger than Satan that He can suffer him to incite others to sin, and then overrule the sin to the glory of God and to the good of His people; and yet it is a slander upon true believers to affirm that they say, Let us do evil that good may come, and the damnation or condemnation of these slanderers is just (Rom. 3: 8). "God is light, and in Him is no darkness at all; and if we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth" (1 John 1: 5-6). "He cannot be tempted with evil, neither tempteth He any man" (James 1: 13), although He suffers or allows men to be tempted, to teach men their weakness and dependence upon Him. He is a "consuming fire" to sin in every being and in every form (Deut. 4: 24; Heb. 12: 29). He hates, forbids, threatens, and punishes sin, and chastises His own sinning people, for their good and His glory (Psalm 89: 30-33; Heb. 12: 6-10).

We are consistently to maintain both the sovereignty and the holiness, as well as the mercy of God, and to remember that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17). Thus only can we truly glorify God, and unify His people.

Sylvester Hassell.

WHO IS THE CHURCH OF GOD.

It is often said that everybody ought to belong to some church, as though there were a plurality of churches. Adam was a figure of Him that was to come, and his bride was evidently a type of Christ's church. Man did not make the natural bride, neither does man make the spiritual bride or church. Eve did not perform any conditions to become Adam's wife. Her will was not consulted. She had no will, no life, no strength before God made her and gave her to Adam. Hence the church

was wholly passive in being made the bride of Christ. Adam in the figure had only one wife; so Christ has but one church. If all the so-called churches were Christ's wives or churches, then, in order for the type to correspond with the anti-type, Adam must have a plurality of wives. The Savior, in the type declares:

"My dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her."

The Missionaries cannot be the gospel church. She is too young, and is of human origin, the Missionaries themselves being witnesses. See the following:

Tennessean Baptist, September 8, 1860: "Our missionary organism originated with our English brethren at the time of the revival of the missionary zeal through the influence of Carey, Marchman and Fuller. * * * Let it be borne in mind then that our missionary organism is of human origin, and of very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church." —J. R. Graves, Editor.

"They (Primitive Baptists) were right in maintaining that our missionary machinery was unknown to the gospel." —N. W. Crawford.

See Webb's Scrap Book.

"We no more than Bro. C. believe that our missionary machinery is scriptural or expedient. The scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it as a denomination the better for us and the world. Should we do it, in all our practice and faith, stand upon the ground consecrated by the blood of millions of Baptist Martyrs, very soon every Baptist who is a child of God, would be one, and there would be one flock and one Shepherd. * * * And why more money should be spent in Richmond, annually, to keep up the ponderous board machinery than is spent either in Africa or China we can not see. There is a wrong somewhere about foreign missions." —J. R. Graves.

Tennessee Baptist, February 5, 1859: "If missions are of God, and He still has churches in the world, missions to the heathen would go on if the present plan was abolished. God will take care of the ark when He orders it to move. The scriptural plan, to our comprehension, is a very simple one. * * * There was no board for the relief of the poor in Jerusalem and elsewhere into whose hands the alms of the churches were placed when collected by agents, to be disbursed. The impulses to charity would be stifled by such a scheme."

Tennessee Baptist, December 25, 1858: "If it is our mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which He was born, and why did not the Apostles leave us a city wholly converted? For our mission board to teach and preach by the missionary enterprise abroad and the missionary church at home, the world is to be converted to God, and a spiritual millennium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches, and promote infidelity and disbelief in the Word of God in our humble opinion. * * * Will Brother Jeter inform us from what conceivable source the board received its authority? From Heaven? Hardly. * * * There is a conviction on the minds of thousands of our people, the warm friends of foreign missions, that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore, that it was unscriptural and unwise." —G.

Tennessee Baptist, May 14, 1859: "One cause of this terrible cannonading is my having said that our mission machinery is unknown to the gospel. * * * In this construction we borrowed something from the world and something from the Pedo-Baptists, and in borrowing, we departed from the spirit of the gospel, and from Baptist simplicity." —N. M. Crawford, Mercer University, April 8, 1859.

Texas Baptist and Herald, August 17, 1887: "Who in the face of this is not willing to give \$4 to save a soul from eternal damnation? Certainly no one. Oh! brethren, just think, only four dollars for a ticket from earth to Heaven." —A. O. C.

General Association of Kentucky Baptists:

"Article I. This body shall be called the General Association of Kentucky Baptists.

"Article II. The payment of thirty dollars constitutes a life membership." —Hardy-Wallace Debate, p. 244.

The Southern Baptist Biennial Convention: By paying two dollars any man may become a member, even though a Jew, Catholic, Mormon, or of no religion at all." —Tennessee Baptist, February 4, 1880.

"Any organization which has for its foundation a money basis is unscriptural." —Tennessee Baptist, by J. R. Graves, 1860.

"And now what is the average cost of each convert in the mission fields? All things brought into the estimate, it may reach 90 cents, while the average cost of each convert in Christian lands is \$6.30, seven times as much." —Rev. Thomas H. Pritchard, D. D.

"The heathens are dying at the rate of 100,000 a day and sinking down to hell because of the neglect of the church in her duty." —Throgmorton-Potter Debate, p. 218.

Dr. J. B. Hawthorne, of Atlanta, Ga., said on the floor in Southern Baptist Convention in 1894, in the city of Dallas, Texas, that he knew of "no organization more unbaptistic than a body like this, based solely on money." —J. G. Webb's Scrap Book, page 38.

The foregoing statements are from Missionary leaders, and prove that their system is founded on money, the love of which is the root of all evil. They acknowledge that their mission system was not in existence prior to 1792, when it was founded by Fuller, Carey and others. Christ Jesus is eliminated from their system of salvation. Their system is false and anti-Christian, and dethrones the Holy Triune God in our salvation and ascribes our future home in heaven to men and money. Thank God we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ. We rejoice that the dear Old School Baptists have ever contended for salvation wholly by grace from start to finish. They are the undefiled dove. She is Mount Zion, the joy of the whole earth, the city of the Great King.

L. H.

FELLOWSHIP.

"Wherefore henceforth know we no man after the flesh." —2 Cor. 5: 16.

A man once said to me, we cannot afford to oppose "big men." Another wrote me: "We should not oppose men, but we should oppose measures. In the light of the above text, I cannot agree with either of them. In the first place, in Christ there are no "big men." Therefore if some are considered "big men," it certainly is from a fleshly standpoint, and if "big men" in the flesh go wrong I think it is right to oppose them. I do not mean that we should say hard things about them, but we should oppose their course and their position; because men occupy a high and dignified position in the world does not authorize them to do wrong, nor to take a wrong position. When such men go wrong they should be opposed as long as they are wrong, or as long as they hold any wrong position. "Big men" often go wrong as well as little ones. When they go wrong why not oppose them? They may be able to see their wrongs; if opposed in the right

way and in the proper spirit. We should oppose "big men," and little ones too when they are wrong. Men are responsible for their wrongs and wrong positions, and they alone are responsible for them. Some "big men" today are preaching non-resurrection doctrine. Some few belong to secret orders and other institutions of the world. Some who are considered "big men" refuse to speak out against those departures. What do we as pastors of churches expect to be the result of those things, if we refuse to speak out? A man who advocates a false doctrine or practice, should be exposed. He should be rebuked for it and admonished against it, and if he will not stop he should be opposed.

The man who gets drunk, commits adultery or fornication, or any other one of those sins should be opposed. If we cannot fellowship the above sins, we cannot fellowship the man who commits them, therefore we should oppose him. If we cannot fellowship secrets orders and other false practices in the church we cannot fellowship those who belong to them, and will not cease their affiliation with them. Therefore we should oppose them. I cannot fellowship false doctrine nor practice, neither can I fellowship those who hold to them, therefore I shall oppose them.

A man who preaches a doctrine, hiding behind God's predestination, to cover his wicked acts and false designs, is preaching a false doctrine. I cannot fellowship his doctrine nor him as long as he preaches it, and I shall oppose him. I cannot fellowship the non-resurrection heresy nor the one who continues to advocate it. A man who belongs to any oath-bound secret orders, and to the Old Baptist Church at the same time, and will not lay his secret orders down is guilty of false practice. I cannot fellowship his false practice, or him either, as long as he refuses to lay it down, proving by his actions that he loves the world better than he does the Old Baptist Church or our fellowship. Therefore, I should oppose him.

Now, dear reader, I don't want to be misunderstood, I cannot fellowship the above things in the old Baptist Church; but I know of many people who are dear to me who belong to secret orders and some of them hold to false doctrine. They have an experience of grace, their only hope is in the finished work of Jesus Christ. I can fellowship them as children of God, born of His Spirit, but when they come to the dear old church they are required to leave those worldly things off, for we cannot fellowship the world in the church, neither can we fellowship those in the church who still love the world and are identified with it. If you were to meet a black negro, or a Chinaman that belonged to secret orders and an Arminian church and he were to tell an experience of grace to you and the tears trickling down his cheeks, you would have fellowship for him in the spirit as a child of God, but could not fellowship him in the Old Baptist

Church with his secret orders and false doctrine. There are many whom I love entangled with those things of the world, and I want to labor to get them to see their mistakes and save them from those worldly things by their coming out and being separate from the world. Let us "in malice be children, but in understanding be men."

Submitted in love,

E. B. Bartlett.

A CHALLENGE CONCLUDED.

They taught that evil men and seducers should wax worse and worse, and if we remember that there were about 400 to 1 true teacher in Elijah's day, we can estimate what this means—declared that the love of money is the root of all evil, but that some of the perverse teachers suppose that gain is godliness—that they make gain of the people—make merchandise of them. 1 Tim. 6: 5-10, 2 Peter 2: 3; and such contempt and abhorrence did they have of money as used by hirelings and false teachers, that they spoke of it as filthy lucre. 1 Tim. 3: 3; Tit. 1: 7; 1 Pet. 5: 2, and they said, "Thy money perish with thee" to the man that thought the gift of God could be purchased with money. Acts 8: 20—spoke of money or temporal aid as a carnal thing. (1 Cor. 9: 11) but declared that the weapons of their warfare were not carnal (2 Cor. 10: 4), hence they never once called upon the people for money for God, nor for themselves to aid them in building up and extending the Redeemer's Kingdom in the world, and told the church to mark them which walk so as to have them (the Apostles) for an example. Phil. 3: 17—declared that God's general method of procedure is to choose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base and despised things of the world hath God chosen to bring to nought things that are, that no flesh should glory in his presence. 1 Cor. 1: 27-29.

Is money one of the base and despised things of the world? You, intelligent reader, know it is not, for it is for money that the whole carnal world seems to be on a craze—men, institutions, organizations, trades, professions, laborers, capitalists, all seem to be wild for money. For it men are lying, stealing, robbing, and murdering, and now to cap the climax, a multitude of preachers of this country, including especially the great and wise (?) and D. D.s, are in a scramble for money, and that too, in the name of God, and would make the people believe that God Himself is a party to this universal craze and scramble for money. I am glad to testify in the great and adorable name of God, that it is not so, for our God, the true and eternal God, the God of Abraham, Isaac and Jacob, is infinitely rich, owns the world and the fullness thereof, owns all the gold of Ophir, and the silver of Peru and the cattle upon a thousand hills, and if He were hungry

would not tell us—this God is our God even unto death.

Listen: "Have all the workers of iniquity no knowledge?" Ps. 14: 4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps. 2: 4.

They even have composed a song about "Millions for the master," but let it be borne in mind that the "master" under consideration is the "god of this world" and not of the Bible, for our Master does not need their "filthy lucre."

"But," one says, "these millions of dollars are necessary to enable them to preach the gospel to the heathen." Let's see. One of the leaders for the millions, in soliciting funds said: "Help us save a lost and a ruined world." Another leader of modern thought says that "In caring for the bodies, and saving men's souls, Christ's followers have far surpassed Him."

Another said: "There will be no other opportunity for us to save lost souls, by giving our money to missions, after the present opportunity is past." Another says, "My work is to save souls." And yet another says, "It is up to us to save the world. If God had wanted to do it all Himself He would have saved it 2,000 years ago," and still another popular leader says that "the Sunday School is the foundation of Christianity," etc. Now, I submit that we need not trouble ourselves about sending such men to preach the gospel to the heathen, for the heathen already have as good a system of salvation as this, which makes saviors and gods out of preachers and dishonors and ignores Jesus Christ as the true and only and complete and blessed Savior of sinners.

Those leaders with their millions of dollars represent a system of human or carnal wisdom, human or pharisaic righteousness, tradition, religious invention, based largely upon filthy lucre, which they teach in the name of God and of the Bible, while ignoring both spiritually and in fact, and they seem to think they can teach religion just like they do science, philosophy and human literature and seem determined to drag the whole world into it. I fear that this whole thing is nothing more nor less than that wonderful celestial railroad scheme of which Mr. Hawthorne tells us in his writings, of which system the devil was conductor and which had its destination in hell.

As the multitude of preachers who are now calling on the people for millions for God, can find no precept or example for such a scheme in the Bible, why don't they cite the people to the best example they can find for it in history, which occurred in the 16th century—in that dark period when the nations of Europe were oppressed by and groaning under political and religious bondage? for then it was the Pope of Rome called upon the people for sixty millions of dollars for God, to build a temple for God in Rome, etc. It was for a good and great purpose, of course, all for God and His glory? And so he had his collectors out all over the land, just

like they have now, getting or collecting money for God? In the name of the Pope and of God they sold what they called indulgences to the people for their money—indulgences in which they were insured of pardon for sin, past, present and to come, for themselves and dead relatives, then in purgatory, one of the preachers telling the people that at the "very instant the money rattles in the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven," and it is said by authentic history that money poured into their coffers.

The multitude, or masses of the people then, as now, were deluded by popular teaching, and under the influence of religious traditions, inventions, human forms, ceremonies, and false teaching concerning salvation, believing that their eternal salvation depended upon the exercise of their own free will, righteousness, works, obedience, merits, goodness and submission to the Pope of Rome—in a word, believing substantially just as the multitude or masses of the people do now. Hence an able Methodist preacher of this state, about 15 or 20 years ago, said that the Protestant order had gone on and on glorying in the flesh, counting numbers and raising money, till they are as foreign to the truth as was the church of Rome in the days of Martin Luther. Truth. For now as then, the masses are under the influence of self-righteousness, free will, human traditions, inventions, schemes, plans and popular delusions, and verily believe that their eternal salvation is in their own hands, especially if they will just hand out the money as demanded by their leaders. In view of this the propositions, or theses, put out by Martin Luther, the great reformer, about 400 years ago, against the then prevailing religion, and at the peril of his life, would be as unpopular now as they were then.

Listen at a few: "It is true that man, who has become a corrupt tree, can will or do nought but evil.

It is false that the will, left to itself, can do good as well as evil, for it is not free, but in bondage.

It is not in the power of man's will to choose or reject whatever is offered to it.

Man cannot of his own nature will God to be God, He would prefer to be God himself, and that God were not God.

The excellent, infallible and sole preparation for grace, is in the eternal election and predestination of God.

We do not become righteous by doing what is righteous; but having become righteous, we do what is righteous."

See page 231, vol. 1. D'auligne's History of the Reformation."

G. W. Stewart.

Much of our time should be devoted to prayer to God for an out-pouring of His Spirit upon the Lord's children. Pray for your preacher. He so much needs your prayers.—L. H.

A GOOD RULE—UNINTENTIONALLY, YET FLAGRANTLY VIOLATED.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9: 11.)

For some days my mind has been upon the above text, and, while musing upon the same, have thought seriously upon the flagrant and open manner in which it is violated by a few people in some sections. It is true that our people come nearer living up to that mandate than any others of my knowledge, but through a long standing custom adopted by their fore-fathers, which they apparently hold very sacred some have allowed themselves to violate this rule with seeming impunity.

There seems to be a laudable and scriptural tendency among us to look after the pastors more than in years past, but there is great room for improvement along that line yet. Some seem to think after they have helped their pastor about one-millionth part of their income, they can ride in their fine cars, take in the theaters and other places of amusement with satisfaction of having done their full duty. It matters not how ably one may preach and how much they may be fed and instructed by some one other than their pastor, if he did not happen to be a long way from home, they give but little token of appreciation for him. In all candor, can you make the above text fit a course like that? Many of our preachers are poor and serve poor churches; most of the membership hardly able to take care of themselves and families, it would at least seem charitable, if not an imperative duty, for the more favored brethren to help such a preacher. You should visit other churches, if you have no meeting at your own church, and if the preacher feeds you, feed him, regardless of where your membership should happen to be, then you are doing actually and literally what the above text says do. When you fall short of that you violate both the letter and the spirit of it.

It is no part of one's duty to help support and maintain a man who does not feed us spiritually, that is the test. The test is not whether he is our pastor or not, or whether he has come from a distance, or whether it will look good to others—make a good show before men. If the preaching is no food to my hungry soul, it makes no difference to me if the preacher came a thousand miles, I have no disposition to help him along, for he has not come up to the test, and, on the contrary, if my soul has been fed and comforted, it matters not if the preacher has not traveled a mile to reach his appointment, he has measured up to the test, and I should give him some token of it. To vary that rule in favor of meeting the expenses of the men who travel, encourages unworthy men to leave their homes and go around among the churches that are well pastored, and discourages your good, honest and worthy home preachers who have to bear the brunt of all the burdens.

Several years of careful observation and prayer-

ful thought have brought me to the conclusion that we ought to discourage so much of this traveling among the churches by preachers. It sometimes works a hardship on the pastor patching up some friction or differences growing out of such visits, especially when the visitor rides hobbies. Some brother may suggest that there are evangelists. Not much! These modern evangelists among Old Baptists come about as near measuring up to the standard scripturally as the modern deacon. An evangelist is one who visits the destitute places and establishes churches there, but our modern evangelists make it a point to go among the best churches and to be there on the regular meeting days when the largest crowds are expected. I have only for the last few years seen the evil effect of this sort of evangelistic work, for the most of my poor ministerial work has been spent with the poor little churches where these evangelists never come.

This fault is not altogether due to these traveling ministers, for they generally seem to have no special government of their course—they just go where they are sent, not all the time by the Lord, but by the brother who makes the appointments. I never have coveted the job of making a long list of appointments for my brother preachers, for the task of determining whether the Lord has purposed for me to go to certain churches or not has always been too great, and I know I cannot determine for my brethren. I really think it profitable at favorable seasons of the year for our gifted brethren to make trips among the churches, but these visits should show a preference for destitute churches. Our good, faithful and worthy pastors, who spend their time serving the churches, should have an occasional trip among the churches in other places, but these so-called evangelists, who spend their time going from place to place and will not settle down to serve churches, should be discouraged and not allowed to draw from the churches the support that the pastors are justly entitled to. Brethren and friends who attend our regular meetings, usually go to hear the pastor, and are disappointed if they don't get to hear him. The pastor is always glad to have an opportunity to shun the duty imposed, for most of us dread the task of preaching, and will always be courteous to any visiting minister and will insist upon him preaching, but the brethren may not be well pleased with the total silence of the pastor at such a time. It occurs to me that it would be well for the deacons to take the arrangements of the preaching in hand, as they are supposed to know what would be best for the church, and make the arrangements and relieve the pastor of that responsibility.

We have pointed out the evil of so much of this traveling by the preachers, now we are going to insist that the brethren are largely responsible for it. They have formed the habit of helping the traveling preacher whether he preaches to you or feeds you or not, and have made the foreign field inviting.

The home country an inviting garden of roses and spices only for the far-away preacher, but a famishing desert for the home preacher, and the home preacher thus impoverished goes away to find the roses and spices growing for him in another place. This system, besides being unscriptural, is manifestly unfair. It is unfair to drive a man away from his home and family (for I suppose every preacher loves his family, if he is what he should be, he does), in order that he might find the living that God ordained he should have from the gospel (1 Cor. 9: 14), thus incurring the expenses of traveling and the inconvenience of being away from loved ones. You may insist that you are better fed and you enjoy the preaching of these visiting ministers more than your home preachers. Well, that may be because you feed them better. Try feeding your preacher more and see if he does not feed you better. The experiment will be worth while, I assure you. How long do you suppose the ox could hold out with his burden of treading out the wheat, if he should all the while remain muzzled? How long are we expected to minister about the altar, if we are not permitted to partake of the things of the altar? I really think it is high time brethren should awake from their slumbers, and meet the situation that is staring us right square in the face. Undoubtedly, the reason why so many brethren are traveling, instead of serving churches, is because the field is more remunerative, and they are not so much to blame for that as the brethren who have forced them to it. Such a situation makes poor sheep because of the poor shepherds. The sheep must necessarily be poor when the shepherd has to give his time to other pursuits for a livelihood, whether such pursuit is roaming and drifting from place to place, or spending his time at some other occupation or profession.

There is still another way the traveling preacher works a hardship upon the home preacher under the present plan of simply looking after the expenses, while going to and from an appointment, about which the brethren would do well to consider. Usually it falls to the lot of the home preacher to not only sacrifice what he is justly entitled to for his services to the traveling preacher, for the expenses of the traveling preacher must be met, and hence neglect the old servant who labors with them the year round, but the home preacher is called upon to entertain and bear the expenses of such a visitor while in their midst. The brethren should aid in bearing these expenses. That I am glad to have my yoke-fellows in the ministry with me, goes without saying, and I hope none of them will feel otherwise about it, the only intention of this statement is to wake up the brethren to a sense of the urgent duty imposed on them to look after the gifts God has blessed them with in their midst, and that the traveling preacher is not the only one who has the expenses or burdens of his trip, but that it falls

most heavily upon the home preachers on his route, which their brethren should share.

In the North, I am told, the preachers who live there are supposed to do the entertaining, but the brethren make special arrangements for it by placing provisions in his home and amply furnishing the money with which to bear the expenses. How much more Christ like that is! It is bearing one another's burdens and so fulfilling the law of Christ.

While on a visit to the associations in the Valley of Virginia, I was very favorably impressed with the treatment accorded their home preachers. The brethren were carefully and scripturally drilled upon their duty relatively to their laborers and they didn't give sparingly, but made up a handsome purse for the dear Lord's old care-worn servants, and their home preachers, the preachers of their own association, were remembered just as liberally as were the visitors. Such a course I would commend to all of our brethren everywhere. You cannot lose by doing right. Your preacher should not have to worry about where his daily bread is coming from. If he knows the Bible he knows that he is entitled to a living from his services in preaching the Gospel, and the brethren should take charge of this and see that there is no occasion for worry. The man who has to mix so much with the affairs of this life, is unfit to be a soldier of the Lord Jesus. He cannot serve two masters, for he will either love the one and hate the other, or else will cling to one and despise the other. Ye cannot serve God and Mammon. No one who has ever attempted succeeded.

If I have ever been called to the high and holy work of preaching the Gospel of Christ, I was just a boy and had not yet developed much the aspiration for the things of the world, and neither had the necessity for it developed. I was unmarried and my needs were necessarily few. Later, like all young men, I learned that I could not be contented and remain single, so I set myself to the task of acquiring some means by which I could care for a wife. I have been a sufferer for years with indigestion, and could not do heavy work in the sun, and hence driven to the city for employment. I have consistently refused to take any position that would prevent me going to my meetings, and of course, for that reason, have never been employed for a salary. The only salaried position I have been in position to accept, since I began preaching, is a salary from the churches, and I am opposed to that. Brethren ought not to set any limit on what they will do for their preacher. We should oppose a stated salary, because we have no limit as to what we shall do, as the Lord has prospered, being our guide, and not for the reason that we are seeking a loophole by which we may escape entirely our duty in this respect. Brethren who are able to help and refuse are simply covetous and should be dealt

with as you would deal with a drunkard or with any other offender. See 1 Cor. 8: 11.

By the grace of God I have lived some way and the blessings I have enjoyed have been more than I can recount. I have a real help-meet as a companion and the dear Lord has blessed our labor so that we have not suffered for the necessities of life, but the double task of trying to serve two masters has made me long for freedom. A dollar doesn't do its duty any more, and the dollar you give your preacher, ought not to satisfy your conscience like it did several years ago. It will not buy half as much meat and bread as it would then. Preachers are no exception to that rule. It is a rare thing now that you can find a merchant who will discount anything for them.

The above is submitted in love and with the hope that some of the evils among us may be corrected and with the further hope that brethren will properly consider the Scriptures with the prayer that they may be properly interpreted. J. A. M.

SALUTATORY.

Dear Readers of the Gospel Messenger:

I have just read the April number and notice that my name appears on the editorial staff. It is in weakness and fear that I agree to try to write for the paper. I have never had the pleasure of meeting any of the staff, except Brother Hanks, but have been reading articles from the others and have learned to love them, too, as well as Bro. Hanks. Their sentiment is scriptural and consoling to me. I am so glad that Brother Hassell remained with the Messenger. I have read from his gifted pen to the delight and comfort of my soul so many times. How my heart has gone out to him in sympathy while he, like the strong patient ox, has moved along under his burden and gave his life to the cause of his Master. His consecrated, devoted and godly life will speak to us long after his tongue is silent in death and his spirit resting sweetly in the bosom of Christ. My desire is that God will enable us to follow on by the footprints of the flock, speaking the truth in love, manifesting the same kind, humble and gentle spirit that he has. I feel like one of old, I am the least of my father's house and let me earnestly plead with you to remember me in your prayers, cast the mantle of charity over my mistakes, for they are many.

I love the cause of my Master, because He first loved me, even when I was dead in sin and without hope, therefore I am willing to contribute to the columns of the paper for the cause of truth, hoping that I will be led by the unerring Spirit to write in love to the edifying of the dear saints of God.

Your humble servant in hope,

Oxford, Miss.

W. L. Smith.

We gladly welcome Bro. Smith, and feel sure he will be a great help, indeed, both in writing words of comfort, and assisting the circulation of the Messenger.

Z. C. H.

PREACH THE WORD.

2nd Tim. 4-2.

This charge was given to Timothy before God and the Lord Jesus Christ who shall judge the quick and the dead. The work of the ministry is not to be treated with indifference, but the Gospel must be preached. Paul brings to their remembrance that the all seeing eye of God is always on them, observing their behavior and words. We do not preach only with our tongues, but with our feet also, therefore take heed unto thyself and to the doctrine and continue in them. Woe unto me if I preach not the Gospel, for there is a dispensation of the Gospel committed unto me. It is necessary for the Gospel to be preached and it affects both the preacher and the hearers. They are to study to show themselves approved unto God. They are not to preach their notions and fancies, but the word of God. They must not corrupt it. Paul says that we preach not ourselves but Christ and Him crucified. The preacher feels his inability and may be illiterate and unlearned as Peter was, but let him observe that Peter did not tell the people that he was ignorant and could not preach and make excuses on the day of Pentecost, but he preached the word. And Paul, though learned, did not speak of his literary attainments, but said, "I come not with excellency of speech or of wisdom declaring the testimony of the God." He was determined to know nothing but Jesus Christ and Him crucified. The preacher's sufficiency is of God. When we are talking about ourselves and our imperfections and short-comings we are not preaching the word but ourselves. Furthermore our hearers will find out our imperfections and shortcomings without our telling them. Be sure that your sin will find you out. We do not preach by inspiration but by impression and we are commanded to study the Scriptures and meditate upon them and God gives to His ministers a door of utterance, and they preach the word in demonstration of the spirit and of power. He opens and none can shut, and shuts and none can open. The dear saints need to have the word expounded to them, for they are commanded to follow the Savior, and they follow Him by following His word. All Scripture is given by inspiration that the man of God may be perfect and thoroughly furnished unto every good work. That which is not revealed in the Scriptures, is prohibited, for the specification of one thing necessarily excludes everything else. How refreshing and edifying it is to listen to the minister who has studied the word of God and speaks in love from the great fountain of truth that exalts and gives God all the glory, and humbles and gives man all the benefit, and see the dear faces of the saints lit up with a halo of joy and how pleasant and quick the time passes by. But how different it is to hear one preach himself and show his lack of study and meditation, ridicule and make unChristian-like remarks about other people until his own members are worn out and disgusted and wish-

ing for him to quit, because he is not preaching the word. Let us not distress the little lambs that are out of the fold, but let us go forth by the footprints of the flock and feed the kids by the shepherd's tent. Take heed unto thyself and to the flock over which the Holy Ghost has made your overseers to feed the flock of God, and you can do this only by preaching the word.

W. L. S.

SALUTATORY FROM ELDER J. L. COLLINGS.

Elder Lee Hanks:

Dear Brother: I have for some time been considering your and Brother Hull's request to allow my name on your editorial staff. A feeling sense of my weakness and unpreparedness has made me study no little over the proposition and hesitate very much before finally reaching a conclusion on the matter. But after prayerfully considering the matter I have decided to join your staff in the sincere hope that I may be some little help in preaching the gospel of the Son of God through the columns of the Messenger.

The gospel of Peace through the merits of a crucified and risen Savior, and the church as a home on earth for the faithful in Christ are two subjects that are uppermost in my thoughts. To feed the heirs of promise (of whatever creed, or wherever found), and to labor for the unity of the saints, is to my mind the noblest work in which a man can engage.

The prosperity of the church organic should be uppermost in the heart of each of us, and, if we are to prosper, there must be unity of faith, oneness of purpose and the continual seeking after the things that make for peace, love and fellowship.

To this end I am not only willing, but desire to labor to the end.

Submitted in love,
J. L. Collings.

Glen Rose, Texas.

We feel so thankful, and greatly encouraged since receiving the above letter. We know Elder Collings to be a true and peace loving Baptist. This kindly admonition will be appreciated and will be a great blessing to the readers of the Messenger.

Z. C. H.

A PLEA FOR UNITY.

My dear Brother Hanks: I have received the last issue of the Mesesnger. I have been a constant reader of the Messenger for twenty-four or five years. In all those years I cannot recall an article that contained hard cutting or harsh expressions about a brother. True, there have been some little different opinions expressed; but it has been in a kind, brotherly spirit. I look on Brother Hassell as one of our wisest, meekest and most conservative elders. It seemed to me that kindness and meekness was his guiding star. What a jewel! How sad I am to know he is growing old! I know at

very best he cannot be with us to instruct and comfort us a great while. Looking at him as I do, I would be glad that he was just in his youth, and just starting on his long, useful life; but it cannot be so. God can give us some one to take his place. O Lord, we pray Thee to give us some young, wise and conservative men to fight our battles in love and meekness. I realize, my brother, that men of my and your age cannot stay here a great while, if we should live to be old. I am sure that you are aware of the fact that you have a very trying and responsible position to fill as an editor. I do hope the dear Lord may bless you in your undertaking. I love our periodicals that come to us filled with love, peace and good will, but I read in our papers such hard, harsh and cutting expressions as we sometimes read, I am almost ready to say, "Stop my paper."

I am sure we all believe alike on salvation. All believe that God alone saves all of His people with an everlasting salvation. That the sinner is saved by the grace of God in the glory world. All believe that there is a duty for each child of God to do, and to neglect his or her duty is wrong and that God inflicts the punishment promised to the disobedient. All believe that regeneration is a heart or soul work. God by His Spirit gives life, quickens the dead in trespasses and sins, the dead sinner; and gives him a desire to live a Christian life, and, us the ability to keep our bodies under subjection. All believe that these vile bodies will be resurrected at the appointed time—some to everlasting life, and some to everlasting shame and contempt. All believe in a true and clean ministry and the private membership. There is but one standard of Cristianity, and all should be required to live up to it, or be dealt with according to the Scriptures. Our papers and preachers should be very careful about taking sides in controversies until the facts are fully understood. Many times good brethren are crushed by the influence of some good influential brother that acts on a statement made by someone connected with the trouble, who tells but one side. Oh! how careful we should be. I remember what Jesus says, "It is better that a mill-stone was cast about your neck and you cast into the sea than to offend one of these little ones." Should I do or say anything to hurt my brethren I want them to let me know it at once; I will do my best to make reconciliation. I want to love and be loved by all my brethren. I want to beg my brethren to look over my weakness, and to forgive me for my shortcomings. I do pray God to help me to get the beam out of my own eye. Lord, help me.

There is nothing in this world that would give me the joy and happiness of my poor soul as the coming together in love and sweet peace of our dear brethren. I do pray God to help us to love each other too well to fall out about expressions. Let us love the cause of God too well to be hobby

riders. Oh, do let us use Scriptural expressions on controverted points, and surely our dear brethren will not object to that.

I received your letter some days ago, I enjoyed it very much: but it is so sad to hear of some of our dear brethren falling in their old age.

How great is the weakness of man! Lord, help us to stand in thy blessed cause. Enclosed find subscription to the Messenger. Yours in a sweet hope.

James Duncan.

Ripley, Miss.

OBEDIENCE.

The following are some extracts from Elder H. H. Lefferts, Editor of the Signs of the Times, showing that he does not believe "that God is the efficient cause or approver of sin, but that sin is man's fault." All Primitive Baptists can agree on that point. Extracts: "It is not strictly following Bible language to say that God predestinates the disobedience of His children. We do not wish to say it just that way, for the reason that no text directly warrants the assertion." "The power of God working in His people to will and to do of His good pleasure is the secret of their being able to work out their own salvation with fear and trembling. God is the custodian of His own free grace, and gives it as He will, when He will and to whom He will. Only by the gift of God can there be a walking in obedience by the people of God. This being so, and the Scriptures abundantly substantiate it, obedience can never be a mere happen so, but must always come to and into the sinner by divine intention, since it is always the fruit of divine grace, which God alone can give. God declares that He Himself is the light, and that He creates darkness. Darkness is nothing more nor less than the absence of light. The light being withdrawn, darkness abounds.

Whenever the restraining power of grace is removed from the Lord's people the flood gates of the depravity of their nature are opened, and there is no telling what iniquities are let loose. All guilt is chargeable alone to our fallen human nature. It cannot be charged to the Almighty, for He is justified in all that He does. We do not have to be compelled to sin, we do that fast enough without being made to do it. Just let God for one moment withdraw His restraining grace and into disobedience we plunge at once, to be swallowed up in it until grace shall again deliver us. This is our fault, not God's. Nothing is ever His fault, for there is no fault in Him. Fault or blame and God are terms that cannot be associated together. It is our fault when we disobey the precepts of the Gospel, it is to the praise of the glory of His grace when we obey. The same grace that brought you salvation is the principle that abides in your hearts, teaching you the denial of worldliness and ungodliness and ungodly lusts, and thus showing you that you ought to live soberly, righteously and godly in this present evil world. It does not matter whether we say that

blessings are found in obedience, or follow upon obedience, for instances of both can be plentifully found in the Bible. It does matter though whether we say and whether we believe that obedience is of ourselves.

The glorious doctrine of God should never be used as a cloak to hide our sins. It seems to us that such expressions from the lips of God's people bespeak a seared conscience, and shows that the spiritual sensitiveness of sin has become terribly blunted. Further, any member of the church who would excuse his or her sinful conduct because it had been predestinated we feel sure would not be held in church fellowship. Such an expression would be well nigh blasphemy. The spirit of such a declaration would be casting blame upon the Almighty, and therefore blasphemy.

The doctrine of our God rightly believed always begets sanctification and a life of obedience. Never the contrary. It becomes us to mourn and repent of our sins and weaknesses, and to seek unto that grace that alone can rescue us from depravity.—Elder H. H. Lefferts, in Signs of the Times.

All of us should labor to see how close together we are and labor to be more closely united in love. We feel sure that all true Baptists believe the glorious doctrine of predestination, but not as the efficient cause of sin or so as to make us charge our sins to the Lord as Elder Lefferts has well said. When we find comfort of soul in the sweet service of God, we do not feel like praising ourselves for it, but we praise God for the love and desire implanted in our souls by the Holy Ghost. Without Him we can do nothing, but we can do all things through Christ that strengtheneth us. We praise God from whom all blessings flow.

L. H.

CRIME INCREASES IN MODERN RELIGIONISTS' COUNTRY.

"In 1850, there were 7,000 prisoners in U. S.—1 to every 3,000; 1860, 19,000—1 to every 1,600; 1870, 33,000—1 to every 1,000; 1880, more than 59,000—1 to every 873."—Selected.

It is said that there were over 1,000 murders in the U. S. in 1882, and over 14,000 in 1896. Increased fourteen-fold in fourteen years. It has been reported that there were nearly 800 divorces in one year in Atlanta, and that there was more crime in the city of New York than in all of China, a population of four hundred million inhabitants. Why leave a lawless country to convert those who are law-abiding?

L. H.

God's children, before regeneration are not exhorted to born themselves nor to get life, for in this they are wholly passive. After regeneration they are exhorted to obey God, they are now active and are capacitated to obey God and are afforded grace to do what He commands them to do.

L. H.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degrass Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a.m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

North Carolina.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

FROM ELDER J. S. NEWMAN.

The first issue of the Gospel Messenger since Elder Hassell has sold it has just reached me. I wish to say that am well pleased with it. I hope the Primitive Baptist and the Gospel Messenger will be read by our people in Texas.

I love the doctrine and practice these papers contend for, and will try to do my part in circulating them. I am now on a tour in West Texas and the meetings are pleasant. The Baptists are much revived. Five joined the church at Anson. Elder W. L. Barrett is the pastor of this church and is highly esteemed for the work's sake.

J. S. N.

Some time ago the dear church at Hebron (Garfield) sent us a box of nice meat which we appreciated so much. This dear old church has been organized about 116 years and she is firm in the faith upon which she was organized.

Pleasant Hill church, near Eastman, Ga., gave us a nice lot of Easter eggs which we greatly appreciated. This is a good church. While they are few in number they are liberal and never fail to bear my expenses and usually a good deal more.

Stapleton church, near Avera, are holding meeting in their new house. It has been a great sacrifice to them to build, but they have the cause at heart. They are poor in this world's goods, but rich in faith and are liberal. They always bear my expenses and make my time good. Several of the brethren exercise in prayer and exhortation, and God has blessed them with a precious, sound and gifted young minister in Brother A. J. Banks. He is very promising.

Dear Churches: I feel so unworthy of your tokens of love and appreciation for my feeble labors. I often feel that you do so much and get so little. May God bless you all. I have tried to serve you in weakness because I love you, and while I am unworthy of it, I believe you love me. You have all proved it.

L. H.

The meeting at DeLeon the 4th Sunday and Saturday in April was a delightful meeting. Elder J. J. Edwards is the pastor of the church. The interest is fine and I look for an ingathering soon.

J. S. N.

Georgia, Chattahoochee Co., Feb. 24, 1920.

After preaching by Elders T. D. Roberts and J. M. Murray, the church of Christ, at County Line met in conference, it being a day previously arranged for the ordination of Bro. Wm. Morgan as deacon. By motion and second the church elected Elder J. M. Murray Moderator and G. A. Blythe Clerk and Bro. C. B. Underwood spokesman for the church and Elder T. D. Roberts interrogator.

After the questions were administered Bro. Morgan came forward and knelt for prayer to receive the laying on of hands by Elder J. M. Murray and T. D. Roberts. Prayer being offered by Elder J. M. Murray, after which Elder J. M. Murray delivered the charge to our Brother deacon.

There being no other business conference closed.

Elder J. M. Murray, Moderator.

G. A. Blythe, Clerk, Primitive Baptist.

We regret that there has been unpleasant contentions about words to no profit, a strife about words where principle is not involved, hobby riding, making a brother an offender for a word; drawing lines over mere local customs and associational lordship, cutting off entire associations without any gospel labor, making the innocent suffer equally with the guilty on the account of the above, many loving saints are unhappily divided. These things ought not so to be. Wrongs should be confessed by all guilty, and all true saints should be united in love.

L. H.

TRIALS.

There has been a great deal of illness, and numerous deaths the past few months. Many are sad. We are having sore trials. The dark clouds hover over us, and the ways seem so gloomy at times. Church attendance has been cut down to a great extent, many vacancies have been made. We have had many unexpected deaths, there has been no respect of persons. We are sometimes made to sigh, and mourn, and say to ourselves who will be the next. We should live a consecrated life. We never know when death is going to take us away from the walks of men and then eternity is our home. We should "prepare to meet our God" as Israel was commanded of old.

We have had severe afflictions in our home the past few months. We had several severe cases of influenza. Mrs. Hull had to go to the hospital, leaving four little ones at home. When she was taken away from home, our hopes were very slight for her return. It was a trying time for us. I tried to trust in the Lord, and begged him that she might be spared to return home so we could have her much needed motherly care and companionship. She was spared to us, and is at home again. We are hopeful that she is on the road to a full recovery. The children are all improving. God is merciful. Let Him be praised for His loving kindness.

Owing to the conditions as above stated, we were a few days late in getting out the April Messenger. I trust the readers will bear with me. I hope future editions will be on time.

Z. C. H.

Before my father, Elder Silas H. Durand, was taken away, he was preparing for publication a book containing an account of his life and ministry. He was doing this in response to the urgent request of many of his friends. The book was never published. Now we are preparing to publish his autobiography together with the writings of the last twenty years of his life, supplementing his book, "Meditations." The book will contain about three hundred pages, will be bound in cloth and illustrated. Before we can publish the volume we would have to form an idea of how many books would be wanted. If any of you who would care to subscribe for the book at \$2.50 will send me your names, and state how many copies you want, as soon as I receive enough names to make it possible, I will immediately publish the book and will send you your copies in a short time.

Mildred Durand Gordy.

Southampton, Pa.

CONTRIBUTIONS

We will maintain this department for the purpose of receiving contributions to cover subscriptions to The Messenger, to be sent to brethren and sisters who are not financially able to pay for it. All contributions will be appreciated.

Dear Brother in Christ:

Enclosed please find my personal check for \$3.00, for which you will please send me the Messenger one year and send it to some sister or brother less able to pay for it than I. I do hope the paper will be a grand success, and it must be. Brethren and sisters, if you wish the paper to be a success don't sit on the stool and do nothing, but show the editors you love the paper and love them by sending them some new subscribers, or by subscribing for some one less able to take it than you are. I received my first copy this morning and honestly it has been worth over \$1.50 to me. If anyone is taking a 30 cent story paper and not taking the Messenger, say nothing about the story paper, but take the Messenger and if you can't get more spiritual facts out of the Messenger than you do out of the story paper or any other worldly paper, tell me and I'll hand you your money back. I could tell the editors I love them and love the paper and not subscribe to it. Then I would prove to them that I was not truthful, and if I can make some brother or sister happy let me do so now while I am here, because I can't help them to be happy when God takes me home. Suppose you were like me, never hear anything said about Jesus, only hear money! money!! money!!! I take three Primitive Baptist papers and want to take another one, the Signs of the Times. The price of no Primitive Baptist paper is too high for me. I am a very poor man financially, but I know this is true, Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you. I have experienced this.

Dearest love to all the Household of Faith.

From your unworthy brother in Christ,

H. L. Holmes.

Noodle, Tex.

Elder Zack C. Hull:

Dear Brother: You will find enclosed three dollars (\$3.00) for which I wish you would please send the Gospel Messenger to some one that is not able to pay for it. The rest I wish to give you, if you will have it. It is not much, but I desire to help a little. I love the Primitive Baptist, Landmark, and what I have read of the Messenger. My prayer is that the Lord may bless it, for the good of His saints, that it may contend for the truth.

With best wishes,

A Primitive Baptist, I hope.

A TOUR BY ELDER J. N. CULTON.

By request of Elder Lee Hanks, I filled the following appointments in Georgia.

I left my home in Richmond, Ky., Dec., 1919, and arrived at Vidalia, Ga., 24th, P. M.. I was met by Elder Hanks and Bro. Blasingame, where at the home of the latter I spent a very enjoyable night. Brother and Sister Blasingame are such lovely and kind Old Baptists. I filled my first appointment at the Old Baptist Church there Christmas Day. Elder Hanks and I boarded the train that P. M. for Garfield, where I preached at Hebron Church Saturday and 4th Sunday to a lovely audience. I preached Saturday night at Brother A. L. Cowarts. I met Elders Anderson and P. H. Byrd at Hebron. Elder Hanks is their able and much loved pastor. I preached at Upper Mill Creek, Monday, 29th; Bethlehem, Tuesday, 30th, and at Brother Akins' at night. I had the pleasure of meeting Elder Henry Swain at Bethlehem, who is their gifted and faithful pastor. I preached at Lower Mill Creek, 31st; Mt. Carmel, Jan. 1st, 1920; Ash Branch, 2nd; Red Hill, 3rd and 4th. Elder White is their faithful pastor, with whom I spent a most pleasant night. I also met Elder M. L. Riner at that appointment. I preached at DeLoach's, Monday; Lower Lotts Creek, Tuesday; Ephesus, Wednesday. Here Elder H. B. Wilkinson met me and conveyed me to his pleasant home where I spent a very pleasant night. He conveyed me to Emmaus, where I preached Thursday; New Canoochee, Friday; and Bethel, Saturday and 2nd Sunday. I spent a night with Elder A. R. Strickland. He is their faithful and much beloved pastor, and a grand old man of God. I filled appointments at Beard's Creek, Monday; Anderson, Tuesday. At this appointment I met Elder Isaac Jones of North Carolina. He is a strong man. I preached at Battle Creek, Wednesday, and met Elder V. Y. Spivey, their pastor, who seems to be very highly esteemed by his brethren. I preached at Little Flock, Thursday; and was conveyed by Bro. Lynn to Vidalia, where I filled an appointment and spent another pleasant night with Brother and Sister Blasingame. They conveyed me to my appointment at Oak Ridge, Friday. I preached at Sister Braddy's that night. I preached at Rock Hill Saturday and 3rd Sunday. Elder M. A. Ricco was with me. He seemed to be such an humble and faithful man. I preached at Mt. Zion, Monday; New Hope, Tuesday; Brother J. I. Yeomans, Tuesday night; Canoochee, Wednesday; at Elder S. M. Anderson's at night. His wife is a bad cripple; wheels herself in a chair and does the house work. She is very intelligent and a thorough Baptist. May the sweet grace of the Lord uphold her in her afflictions. I preached at Lewis Church, Thursday; Deacon Dan Johnson's, Thursday night. Friday I went to Tenville, where I was met by Elder Temples, Brother Lord and others. I went to Mt. Gilead that P. M. to a funeral. I preached there Saturday and 4th Sunday. Elder Temples is their faithful old pastor, and is very highly esteemed and loved by those who

know him. May the Lord bless him in his declining years. Bro. S. T. Elton conveyed me to his lovely home where a sumptuous dinner was much enjoyed. I went to Chester that night and preached at Sweet Home, Monday; Brother John Hinton's, at night; Trail Branch, Wednesday; Bro. J. J. Bryant's, at night; Oak Grove, Thursday, and spent a most delightful night with Elder J. F. Dykes, pastor of Oak Grove and a most excellent brother. I preached at Pleasant Hill, Friday, Saturday and 1st Sunday in February. Elder Hanks was with me here. He is their able and efficient pastor, and a most faithful man of God. I preached at Brother James Giddens', Friday night, and Bro. John R. Giddens, Saturday night. I preached Monday at Pilgrim's Home, visited Elder Cribbs and preached at Bro. T. D. Strickland's at night. I did not preach at Refuge Grove on account of one of the members had sickness and two sad deaths in his family. I spent Tuesday night with Elder G. W. Floyd and preached Wednesday at Mt. Horeb. Elder Floyd is their faithful pastor. That night I went to Macon, where I was met by Elder J. A. Mousees, who took me to his home, where I was kindly and tenderly cared for by him and his dear good Baptist wife. I preached at Elizabeth, Wednesday night; Thursday night again in Macon. I went to Barnesville Friday morning, accompanied by Elder Monsees and his wife, where I preached; preached in Griffin Friday night; West Atlanta, Saturday and Sunday. I spent Saturday night with Brother F. M. Leathers. I took dinner Sunday with Bro. Turner Lassiter. I spent Sunday night in the pleasant home of Elder Hanks. He has such a nice family and an industrious kind wife, which can but make one happy. Tuesday Elder Hanks and I went to Flat Shoals, where we both preached. I preached at Conyers, Wednesday; here I met Elder P. C. Upshaw, who is firm in the faith. I went to Social Circle that night, where I was met by Elder R. L. Cook. I spent a pleasant night in his home. Elder Cook and wife were so real nice and are such devoted Baptists. I preached at Harris Springs, Thursday; Mt. Paran, Friday. I returned to Atlanta Friday night and was met by Elder D. M. Matthews, who kindly cared for me at his home until I left for my Kentucky home. I preached at East Atlanta church Saturday and 3rd Sunday. This was the last appointment in Georgia. Space will not allow me to mention all the good homes visited, the many who kindly conveyed me, the many acts of kindness and of the various sweet meetings which I so much appreciated and assure all that I hold them in loving remembrance. The visit was much enjoyed in the churches and in the homes. All the ministers were so kind and so fully endorsed my stammering preaching; and all the dear brethren and sisters in every way so fully ministered to my comfort. I felt not to be a stranger among them, but I was with the children of God.

I want in this general way to thank one and all for their kindness shown me. I was so thankful to

find all so fully united in the great doctrine of salvation by grace and grace alone. May the Lord bless you all to still contend for the good old way in which our fathers trod. I never found a more thoroughly established Baptist nor sounder ministry. May the Lord bless you as churches and bless you in your homes. May His sweet grace sustain all of you. I felt that the dear Lord was with me on the trip. I have never had any hobbies. In much weakness I have tried to preach Christ, the Way, the Truth and the Life. I have never wanted to add to the inspired word of God, or take from it, but quote it as it is. I reached my home safely on the night of February 16th and found my family well, for which my poor heart goes out in gratitude to the Giver of all good. May the Lord bless you all.

J. N. Culton.

Almost all Old Baptists desire a paper free from advertisements. So that they can be furnished with plenty of good wholesome reading matter. Therefore each one should be willing to lend a helping hand in circulating the "Gospel Messenger," so that Elder Hull can not only be able to keep it free from advertising, but soon make it a semi-monthly paper.

I received the first number (since it changed hands) today, and I am well pleased with it. I feel that we should all help Elder Hull in his new undertaking. He is young, but well qualified to make the paper a success. The best of all the Baptists in his own home city love him and respect him. Elder Matthews, who lives in Atlanta, said to me, "I have confidence in him." My dear Brother Hull, may the Lord's richest blessings rest upon you, and keep you and shield you from all harm. May He enable you to look to Him in all your trials. You have lately been ordained to the work of the Gospel ministry. You will meet with many sore trials, causing sorrow, but may you always remember that the Lord is your strength and shield. May the Lord's blessings also rest upon each editor and contributor to the Gospel Messenger, is the prayer of your unworthy servant if one at all.

E. B. Bartlett.

I feel unworthy of the confidence and respect of the brethren. However, I appreciate the encouragement from Bro. Bartlett. I was with him but a few hours while he was on a recent trip in Georgia. Owing to illness in my family I did not go to hear him preach, but had the pleasure of having him in my office and home for a short time. I enjoyed his company and love him for the truth's sake.

Z. C. H.

We trust that each reader will feel an interest in the circulation of the Messenger. Try to put it in the homes of all lovers of truth. Ask your neighbors and friends to subscribe for it. We hope to make it a blessing to our cause.

L. H.

CORRESPONDENCE

Dear Brother Hull:

I am delighted to know that you are publishing the Gospel Messenger in Atlanta, as I have long felt the need of a paper of this kind in Georgia.

Well do I remember reading this dear paper some 20 to 25 years ago, when I was a mere child, and I am made to rejoice that it still contends for the principles that all true Primitive Baptists believe in, without any frills or auxiliaries to distract our minds from the true Church of Christ.

We all like to read and talk about the mercy and goodness of God, and to tell one another our experiences, and of our hope of a sweet home beyond this vale of tears, and as much as I would like to write of these things, I feel that there are other duties that we are sorely neglectful of.

I read the articles in your last issue about Catholicism with much interest, and my mind is being led somewhat along this line also.

I have been to church a great number of times and looked over the congregation, and to my sorrow found that the children and young people in general were very conspicuous by their absence.

Where are the children of our members? It pains me to answer: They are in Sunday Schools and the so-called churches, being proselyted by our Arminian friends. And more than that some of them are great workers in these institutions.

Now I hope that I will not be misunderstood. I believe with all my soul that God will regenerate His children (all of them) in His own good time, and this is a work which is certainly not within the power of poor finite man, at the same time if we bring our children up in the proper way and see that they go to the true church, when this knowledge and understanding is revealed to them, they will know the truth.

Nothing would make my poor heart rejoice more than for my children to come to the old church and tell what great things the Lord has done for them, but God grant that the day may never come that they will have ears to hear and WON'T hear. There are thousands of people that have ears to hear and CAN'T hear, but it is deplorable when they have ears to hear, and WON'T hear.

Now, my dear brethren, surely you are not ashamed for your children to associate with other Primitive Baptists' children, or to inter-marry with them. So if they only go to meeting for the social feature of it, there is no reason why they should go off to the worldly institutions, and I cannot help but say that I don't believe they would if we all insisted on their going to our own churches.

We are told that the Catholics say if you will give them a child to train until he is six years old, he will never desert Catholicism. Be that as it may, we had as well turn our children over to the Cath-

olics, as the rest of the Arminian world, for they are all birds of the same color.

Your brother in hope,
E. L. Cole.
46 Stanwood Ave., Kirkwood, Ga.

Middletown, Mo., Route 2, April 6, 1920.

Elder Z. C. Hull:

Very dear Brother: I received your good, kind letter today, and was certainly glad to hear from you. I received also the subscription blanks and other matter which you sent me. Will use the blanks right away.

Enclosed find money order for \$4.50 to pay for three more subscriptions to the Messenger. Send paper to names and addresses as of blanks enclosed.

I received a few copies of the April edition of the Gospel Mesesnger today, and I see you have made it twenty-four pages, which will give the people an abundance of good, clean reading matter. I am delighted with the paper. I endorse with all my heart the principles set forth on its last page. Each article is good. Elder S. Hassell's article on first page is to the point. It sets forth the only way by which the dear Old Baptist can become united here in the Middle West and North.

Dear Brother Hull, may God in His rich mercy keep you and enable you to conduct the paper in a way that will uphold and defend the principles which are dear to the hearts of God's true and tried children. I long to see the Old Baptists united upon the principles set forth in the Mesesnger.

Yours in hope,
E. B. Bartlett.

Dear Brother Hanks:

I have received March Messenger in its new dress, and judging from it, the dear old paper hasn't lost anything in the change. I pray God's blessings on all connected with it that it may be kept up to its past high standard. It has ever been a dear sweet medium of love and truth to me.

I wish I could send you several new subscribers, but I cannot get them here as the truth is neither sought nor loved by many in these parts. I am filling out the subscription blank you sent me with my sister's name and address and enclosing \$1.50 to pay for it a year to her.

I thank you, Brother Hanks, for your kind words and wishes, but don't feel worthy, and I beg you to pray for this poor lone pilgrim in a strange land as it were. I do feel so lonely and cast down at times, then again I am made to feel that I am not alone, that my dear Jesus is near and then all is joy and peace.

Again, asking God's blessing on the dear old Messenger and editors, I am

Your sister in hope,
Mary Patton.
Wooster, Ark.

"SONG BOOK AND MESSENGER ENDORSED."

Elder Lee Hanks:

Dear brother in Christ:

The Song Book has just today reached me. I immediately devoted an hour or more looking through and examining same, and was "just delighted." I find so many of those old gospel and soul-cheering songs of the Zion of our God. Think I will make up a club soon and order several copies. Was also pleased with the last issue of the Gospel Messenger coming from its new home and management. All I have learned yet of Elder Hull is very favorable.

Our Association, the Bear Creek, holds two sessions a year. The spring session is to convene with the church at Running Creek, Stanley County, N. C., commencing on Saturday before first Sunday in May.

We will be pleased to have you come. Indeed, we at Lawyers Spring want you to come there again. It was a greater cross to me that I did not get to meet you there before. My little daughter was then very sick and was buried on Sunday following. This was a great sorrow to myself and family, but I am sure she is now at rest in the paradise of God. I have become fully resigned to this bereavement.

My hope and trust is in the Lord. There is nothing good in this poor mortal, only as the Lord directs me. My thoughts seem to be evil continually. Will you remember me in your prayers? Any time you can come through this country I will help arrange appointments to best purpose.

Thank you for your kind letter.
Yours in hope,

J. W. Jones.

Peachland, N. C.

Elder Z. C. Hull:

My dear Brother: I received your letter at Midland City, and was glad to hear from you. Bro. Hull and myself are still on the go. We have had some good meetings and some bad weather. But we are both feeling very well. Hope you and your little family are all well. We are sending you some subscriptions to the "Messenger." Just a starter. I hope to see many of our people here taking it, and shall not let an opportunity pass to make it known to them. Enclosed, you will find P. O. order, and the names and addresses of those to whom it is to be sent.

Yours in bonds,
J. J. Turnipseed.

Mr. and Mrs. Zack C. Hull

Highly Esteemed Friends: We will write you a few lines tonight and let you know how we are. This leaves us about as we were when you were here and hope this will find you and yours enjoying the very best of health and succeeding in all your undertakings.

We received your copy of the paper and think it

just splendid, for which accept our thanks, and are sending you our subscription and two others: Elder R. B. Hester, Cuthbert, and Mrs. O. C. Floyd, Synder. We will be glad to send others any time we can get them. Yesterday was our meeting day and we had a good sermon by the beloved Pastor, Elder R. B. Hester, but the congregation was small as we had one of our West Texas sandstorms on hand. You know the rest.

Lucy said tell you she has been reading your book, "The Gospel in Shadows" and thinks it is one every Baptist should read.

Sister Wright came home with us yesterday from church. She is feeble and walks with a cane, but her light is as bright as ever and she seems to enjoy herself when she goes among the Baptists as much as she ever did. West Texas has come into its own and the country was never more prosperous than now and prospects are good for the present year.

We would be pleased to hear from you at any time. With kind regards and best wishes for you and yours, we are as ever, your friends,

J. W. Massey and Wife.

Snyder, Texas.

We are glad, indeed, to be remembered so kindly by you, and for the interest you have shown in The Messenger. We can never forget your many tokens of kindness in the past. We would be so glad to meet you face to face again in this life, but if we are not permitted this privilege, we hope to meet you beyond this vale of tears. May God bless you.

Z. C. H.

Eld. Z. C. Hull,

Dear Brother: I am glad you bought the Gospel Messenger from Elder Hassell, and that this best of Old Baptists papers has come back to Georgia, its original home.

I am going to try to assist you in getting subscribers to the Messenger.

I trust you can visit our church in Southwest Georgia sometime this year.

Yours in love,

Jno. M. Norman.

Moultrie, Ga.

Elders Lee Hanks and Z. C. Hull:

Very dear Brethren:—I am just back home from my regular appointment at Bethlehem (Bulloch county) where we had another glorious meeting with one addition to the church for baptism next meeting. Elder P. H. Byrd and licentiates Jones and Warnock were with us and preached well.

On Saturday I made mention of the fact publicly that The Gospel Messenger had been moved to Atlanta, and was being edited and published by you brethren, which seemed to gladden the hearts of all. I took the following subscriptions for you:

C. M. Anderson, Route No. 2, Statesboro, Ga.
D. C. Banks, Route No. 2, Statesboro, Ga.

S. J. Riggs, Route No. 2, Statesboro, Ga.
A. V. Blackburn, R. 2, Statesboro, Ga.

The church also desired me to order for them 2½ dozen of your song books. You may send the song books to me and I will deliver them on our next meeting. I think you have the most complete collection of good spiritual songs I ever saw in as few numbers. I wish I could see them in every Old Baptist church in Georgia.

I enclose herewith check which covers the above named subscriptions and orders for books.

With best wishes for your success and with warmest Christian love, I am,

Yours in hope,

Henry Swain.

Graymont, Ga.

Thank you, Brother Swain, we are glad to hear from you, and appreciate your comments and words of encouragement. We greatly appreciate the interest manifested in both the Messenger and Song Books. Let us hear from you again.

Z. C. H.

Editors the Gospel Messenger,

Esteemed Friends:—Enclosed find check for \$1.50, for which please send me The Gospel Messenger one year. Send also a few subscription blanks, and I'll send in a few subscriptions to aid in making the Messenger a semi-monthly.

I've just finished treating Elder Sills, Forest, Miss., who is on a preaching tour in Florida. It's through his efforts that I have the March issue of the Messenger, belonging to Mr. Bloodworth, Sarasota, Fla., to read; and after reading J. C. Denton's "Encroachments, Schemes and Crimes of Roman Catholicism," which is worth more than a year's subscription, and to help make the paper a semi-monthly I gladly send my subscription. Go to it and do your prayerful, dead level best. Truth and Liberty are up against a real fight in all the world.

With best wishes and work for success, I am,

Yours truly,

Dr. A. J. Adams.

Sarasota, Fla.

P. S. I'm sending you a certain paper under separate cover.

Thank you, Doctor, for the paper, and your subscription. Will appreciate your efforts in securing subscriptions among your friends. Our desire is to circulate a paper that will be appreciated among all lovers of truth.

Z. C. H.

Eld. Lee Hanks:

Dear Brother Hanks: I will attempt to write you once more, hoping that you will bear with this intrusion.

I would so much love to visit the saints in those states. I have had some sad experience since I saw you, and I have had many pleasant hours in the service of the Master. I feel that I have been

greatly blessed of the Lord in many ways. I have tried to be as quiet as possible 'midst the strife that has been raging. I have tried to be faithful in contending for the doctrine of the Bible and the principles of the church as I understand the Scriptures to teach. Some, no doubt, have deserved severe rebuke, but I feel that I am too weak and imperfect to perform that duty; and besides, I'm sure that we have brethren who are amply qualified for the task if it really needs to be done. I do hope and pray God, if it can be His most righteous will, to help us to avoid the use of carnal weapons, and fight the good fight of faith, in the spirit and fear of God. I feel now, that if I can only have the presence of my blessed Master, with His Spirit to guide me while I live here on earth, that I shall be satisfied. O! how delightful to go to the house of God, and there find all in one mind and at one another's feet; if I have but a little while to live, I do hope and pray that I may enjoy peace and the confidence and fellowship of my brethren. I don't want to shirk from any duty that the Lord has enjoined upon me, but I hope that I may not be harsh and offensive, even in the discharge of the most painful duty.

May heaven's choice blessings be yours to enjoy, if it is the Lord's will, is my prayer. Your little brother in bonds of the gospel of Christ.

J. A. Moore.

Houston, Tex.

Dear Bro. Hull:

I see in the March number of the Gospel Messenger that the dear old paper has changed homes. I am glad of the change for the reason that dear Brother Hassell has now reached a ripe old age, and I was just thinking of him a few days before I received my last number of the Messenger, and wondering who would take his place in editing the Messenger when he would have to give it up.

I realize and rejoice to think that our God always provides. With the exception of three or four years I have been a subscriber to the Messenger ever since 1886, expect to continue taking it as long as I can pay for it. I am glad that Brother Hassell is still on the editorial staff.

I notice your club offer of five yearly subscriptions you give one subscription free, and in accordance with the offer, I am sending four other subscriptions with mine.

My subscription expired with the March number.

I am enclosing seven dollars and fifty cents in post office money orders to pay for the five subscriptions.

May God in his love and mercy spare you long, together with all the dear editors of the Messenger and uphold and sustain you to send out the paper as in the past. Remember me at a throne of grace.

In hope,

Mrs. Will Price.

Somerville, Tenn., Route 4.

Anderson, Tenn., March 30, 1920.

Elder Hull, care Gospel Messenger,

Dear Brother: I learned a few weeks ago that the Messenger has been removed to Atlanta, Ga., and that the same truths are to be contended for, etc. For this I feel to thank God—if I am not deceived—for there is a deal of Mammon worship manifest in this age of the world, and yet the fact remains that the true disciple can not serve God and Mammon, and we do not question the fact that "Mammon" is riches—worldly wealth personified, and that those who bow at his shrine, cry "peace" at times "when there is no peace," and that the Holy Ghost declares that when they shall say peace and safety sudden destruction shall take them as a woman in travail and they shall not escape.

Here we venture it difficult to think of "unconscious" torment. Let the potsherd of the earth strive with the potsherd of the earth, and may the Lord in His mercy make us to remember how He said "What is that to thee. Come thou and follow me." O, my soul! That I might be enabled to bespeak praise of Him who delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver us—even the Lord Jesus, strong and mighty, who by Himself purged our sins and is forever set down on the right hand of the majesty in the heavens, and now shows (or manifests) and will manifest in His time the King of Kings and Lord of Lords who only hath immortality, dwelling in the light, whom no man hath seen nor can see and unto whom none can approach—so here we rest and in Hope we wait for Him, feeling that even though the heavens must receive Him for a time, He will come again and change our vile body and fashion it like unto His own glorious body, and make us fit for His glorious and immediate presence forever.

"Rejoice the Lord is King!
Your God and King adore;
Mortals give thanks and sing,
And triumph evermore!
Rejoice aloud! Ye saints rejoice,
"Rejoice the Savior reigns,
A God of truth and love;
When He had purged our stains,
He took His seat above.
Rejoice in glorious hope."

Jesus the Judge shall come "and take His servants up to their immortal home," and in this Hope we rest, and believe there shall be a resurrection of the dead, both of the just and the unjust, and that the unjust of this text shall be separated as goats and they shall be "set off" on the left and turned into torment, so the words are true. "These shall go away into everlasting punishment"—but the righteous—the just—into life eternal. The North will give up, the South will keep not back and His sons and daughters will come from afar, and by the working of that power, by the which he is able to subdue all things unto Himself they shall be drawn into His heavenly and eternal Kingdom, so all Israel shall be saved and the saying brought to pass mortality shall be swallowed up of life. I must close,

"ye see what a letter I have written," do as you deem prudent with it and all will be well with me. I think I can say safely I am too old to feel puffed over my name in print; and commit this as a "firstling" to you, and should you find much weightier communications, as you no doubt will—please leave this out, and believe me, as ever your unworthy brother,

In the common faith,

T. D. Walker.

Anderson, Franklin County, Tenn.

Elder Lee Hanks,

Dear Brother:—I have had no answer to my last letter to you, but received from Brother Roden a copy of the Messenger under the new management. To show you that I remember you and Brother Hull and appreciate you both, and wish you God speed in your labors, I am sending you check for three subscribers.

I pray that God may bless your efforts in sending out the Messenger. I regret to see your name off the Southern Department of the Primitive Baptist, but hope to yet see articles from your pen in the paper.

I will be glad to hear from you any time. Pray for us,

In hope.

J. L. Collings.

Glen Rose, Texas, March 26, 1920.

GOOD NEWS FROM THE NORTH.

Forest Grove, Oregon, Feb. 23, 1920.

Dear Brother Bartlett:

Your letter was such a good one.

I am so sorry that the dear Old Baptists who love peace and good order have to wade through trials and tribulations to have it; but I have thought that the Lord turns their sorrows into joy and overrules for the good of those who love and faithfully serve Him.

They find rest in the Lord. Oh! how I love those dear ones who suffer for Jesus' sake, and God loves them too. I would love to hear you preach and talk about the things of the Kingdom of God, which is to depart from the world and keep their garments white in the blood of the Lamb, and unspotted from the world.

Well, Brother Bartlett, we constituted a church near Star, Idaho; there were three members who withdrew from the Nodaway association, i. e., their disorder, in Missouri, who were in the constitution, and four who withdrew from the same sort of disorder in Oregon, and one with a letter from the South—8 in all. I expect finally to be persecuted for this matter, but I aim to try to be kind to all men, all the time. I do not tolerate adultery, secret orders, prearranged protracted meetings, nor instrumental music in the service of God, and my very soul says, "Come out of her my people."

We adopted articles of faith drawn up in accord with the Scriptures, cutting out all of the abomina-

ble worldly inventions in the affairs of religion; and we also inserted an article on feet-washing as a duty to be observed in a church capacity.

And, dear Brother, after the constitution of the church, we communed and washed feet, just simply established it all in the beginning and six of the members had never washed feet in a church capacity before, and four of them never had seen it done in life; but all expressed how glad they were to engage in it, and one brother said the "Organization of this church and what we have done today, seems apostolic to me." I hope you will pray for them and for me.

May the Lord bless all of the precious faithful ones with you and all who love the truth, I pray.

My eyes fill with tears of love at the thought of the dear saints who have come out from the world to serve the Lord.

Oh! what a glorious kingdom the Church of Christ? All in sweet fellowship and union and peace upon the rock of our salvation. I love them and do not care who knows I do. I am proud of the dear old Baptists and only wish I was so good as I believe they are.

I came from Idaho to Oregon where I am now visiting my aged parents and other kindred.

We had a meeting here at my brother-in-law's yesterday. I tried to pray and preach. Then father preached us a good sermon and it did me good to see my dear old father in the stand once more. He is 86 years old, and is full of zeal for the truth as ever. Mother also is as true as can be, it seems to me.

If the Lord is willing I aim to go to California soon, and may get into a battle down there also, but if I humbly take upon me the Lord for my sword, shield and buckler, and for a helmet the hope of salvation and have my feet shod with the preparation of the gospel of peace; there will be no cause to fear.

My father says tell you that your letter to me revives him in hope, and fills him with love for you and all good people and strengthens his courage in the Master's service. He sends love to you and the saints with you.

Mother also expresses love and best wishes to you all.

I cannot see why we should fall out and quarrel.

In hope,

S. F. Moore.

Dear Brother Hanks:

Your good letter just received and was glad to hear from you. This is a long lonesome Sunday. I had a letter from Bro. A. L. Cowart telling of the good meeting you had at Hebron the 4th Saturday and Sunday. I am anxious to see our meeting time come. The Old Baptists are so scattered and indifferent in some sections. I cannot understand why. It seems to me if I had an opportunity I would go to meeting every Sundy any way.

Brother Hanks, I endorse the paper movement most heartily. I will take an active part in getting subscribers. I hope you will be successful. We surely need a good Southern Baptist paper. I hope to see you at Stapleton Sunday.

Your brother in love,

M. C. Banks.

Augusta, Ga.

Warrenton, Ga.

Dear Brother Hanks:

When my husband was writing to you last night, I wanted to write to you too, but I felt too unworthy to write to as good as man as I esteem you to be; but this morning it seems that I can't keep from writing. Brother Hanks, I sure did want to be with you all last first Saturday and Sunday. I felt that you all were having a good meeting and oh! I did want to be there. Brother Hanks, how I do wish I could live near our meeting house, so I could go every meeting I was able to go. Every time we meet it seems that I can hardly wait for our next meeting, and then sometimes I feel so cast down, so unworthy and full of sin that I fear that I am deceived, and I have deceived the church; and, oh, what dark clouds hover over me, and I think of how I love the Lord, and love the brethren, and then this comes to me, How shall we know that we have passed from death unto life? It is because we love the brethren. Bro. Hanks, if I am one of God's little ones at all, I must be not only one of the least, but the least one of all. Bro. Hanks, remember me in your prayers and let us hear from you while you are gone.

Yours in hope,

Mrs. Annie F. Abbott.

THE OLD SCHOOL HYMNAL.

The book is now ready for mailing. We feel sure you will appreciate the book. It contains the old hymns. Songs you will love to sing. You will find the prices quoted on another page. The price is in the reach of all. Order a good supply of the books, and it will bring about renewed interest in your song service.

APPOINTMENTS FOR ELDER J. R. WILSON AND J. E. HERNDON.

Skewarkey Union.—Friday, Saturday and 5th Sunday in May, at Robersonville, N. C.

Williamston (Skewarkey), May 31.

Tarboro, Tuesday, June 1.

Rocky Mount (Falls), Wednesday, June 2.

Upper Town Creek, Thursday, June 3.

Elm City, Friday, June 4.

Whitakers, Saturday and Sunday, June 5 and 6.

Durham, Monday night, June 7.

Camp Creek, Tuesday, June 8.

Flat River, Wednesday, June 9.

Surl, Thursday, June 10.

Rosboro, at night, June 10.

OBITUARIES

Elder Sylvester Hassell:

Very dear Brother in Christ: Since I wrote you last, the death angel has visited our once happy home and taken from my embrace by dearly beloved companion and I am left all alone to stem life's tempestuous sea. No one to meet or greet me as I return home from my labors of love for the cause of truth. I try to bear up the best I can, believing God moves in a mysterious way His wonders to perform. We only have to be still and yet say, Thy will O Lord, not ours be done.

I send you three obituaries all of the same family, taken out of the world in less than eight months. I would be very glad if you could arrange to have all three of them published in the same number of the Gospel Messenger, and when published please send to my name and address one dozen copies. Enclosed you will find a draft for \$5.00 to help pay for printing the same.

From your unworthy brother in sorrow,
George Waddle.

MRS. JENNIE FLORENCE WADDLE.

Jennie Florence, daughter of John and Louisa Blue, was born near Amanda, Fairfield County, Ohio, Oct. 26, 1863, and departed this life on Feb. 21, 1920, thus making her stay here on earth 56 years, 3 months and 25 days.

She grew up a quiet, gentle, intelligent and unassuming girl. During the year 1888 she experienced a hope in Christ and was baptized into the fellowship of the Primitive Baptist Church called Turkey Run, by Elder G. N. Tussing the same year. She lived a true, faithful member of the same church until she moved her membership to the Mt. Pleasant church near Sabina, where it was at the time of her death.

She was united in marriage with George Waddle, Aug. 4, 1889, with whom she lived a true, devoted companion in every sense of the term for over thirty years. She was of a kind and loving disposition and made friends wherever she went. She had been failing in health for over two years, necessitating a serious surgical operation from which she never recovered. She quietly and peacefully fell asleep in the arms of her beloved Savior at 6:30 on the morning above spoken of.

Oh, how we all miss her, especially in our church service and home! Being blessed with a full, strong voice, she led the singing for over thirty years. Her voice is stilled to sing here on earth, but tuned to sing the anthems of praise above.

She leaves a heart broken husband, four brothers and a multitude of friends to mourn their loss.

Blessed are the dead that die in the Lord from henceforth, "Yea," saith the Spirit, resting from their labors and their works do follow them. Her body was taken back to the old homestead in Fairfield Co., where the funeral services were conducted by Elder W. M. Shoemaker of Ashley, Ohio, after which her body was laid to rest in the Amanda Township cemetery, there to rest until Jesus, who is the resurrection and life, shall bid it come forth changed and fashioned like unto His glorified body. Till then may we rest in hope.

Her Husband.

CHARLES E. BLUE.

Charles E., son of John and Louisa Blue, was born December 12, 1867. Departed this life March 11, 1920, making his stay here on earth 52 years, 2 months and 29 days.

Charles was possessed with a strong active mind and business qualities through life. But having so many misfortunes of various kinds, especially the loss of his two dear companions, and his dear loving sister of late, which bore on his mind to such a degree that whether he took his life intentionally or by accident, none but God, who knows all things, does know. But we have reasons to believe that he is now enjoying a better country than this, free from sorrow, pain and death.

He experienced a hope in our dear Savior, and with his dear companion and son was baptized into the fellowship of the Primitive Baptist Church called Turkey Run on Sept. 2, 1911, and lived a consistent and faithful member of the same church until his death.

He was first united in marriage with Mary E. Waddle, August 4, 1889. To this union two children were born, Frank and Florence. Little Florence having died in infancy. Mary E., his first companion, departed this life, April 17, 1892. He was again united in marriage with Maggie Rowles, April 23, 1896, with whom he lived a pleasant life until the time of her death which took place July 6, 1916. The remainder of his life he lived with his son Frank and companion.

He leaves a dutiful son, three brothers and many friends and relatives to mourn their loss, but we mourn not as those having no hope, for we have evidence that he is now at rest.

Funeral services were conducted at his late home on Sunday, March 14, at 2 P. M. by Elder W. M. Shoemaker of Ashley, Ohio, after which his body was laid to rest in the Amanda Township Cemetery to await the great resurrection day.

CARD OF THANKS.

We wish to express our heartfelt thanks to all who assisted us so faithfully in this, our sad hour of bereavement, and also for the beautiful flowers tendered to our dear father.

Mr. and Mrs. Frank C. Blue.

MISS MATILDA BLUE.

Matilda, oldest daughter of John and Louisa Blue, was born in Pickaway County, Ohio, June 6th, 1851, and departed this life July 25th, 1919, thus being 68 years, 1 month and 19 days old at the time of her death. Being the oldest of the family, she assisted in caring for the younger members of the same until her health failed, when her sister Ida lay sick so long; they despaired of her life also. But God, who is rich in mercy and love, spared her life almost 40 years longer for a wise purpose, no doubt, in caring for her brother loved ones when they were bereft of their dear companions, and she still helped to take care of them as long as her health and strength would admit of it. But now all of her labors of love are ended, and her joys of heaven are begun.

She experienced a hope in Christ, and, with her dear father and mother, was baptized into the fellowship of the Primitive Baptist Church at Turkey Run by Elder G. N. Tussing, in August, 1880. She lived a true and faithful member of the same church until her Heavenly Father called her home. Ever contending for the faith once delivered to the saints, she took a great delight in caring for the Baptists, and especially for her pastor and other members that came to see her at her home.

She was more or less afflicted all her life, but appeared to bear all of her afflictions with patience and Christian fortitude. She leaves one sister, four brothers and a multitude of friends and relatives to mourn their loss. But we mourn not as those having no hope, for we believe she is now at rest from her labors and her works do follow her. May God who is rich in mercy bless this dispensation of His providence to the good of us all. Funeral services were held at her home by Elder W. M. Shoemaker, of Ashley, Ohio, after which her body was laid away in the Amanda Township cemetery to await the resurrection day.

George Waddle.

G. O. DRIVER.

Bro. G. O. Driver, son of Elder B. J. Driver, was born March 3rd, 1883, and died February 2nd, 1920. Bro. Driver was afflicted all his life but bore his afflictions quietly. I baptized him eight or 10 years ago. He is gone on to rest while his father and mother and several brothers and sisters are left to mourn his absence. May the Lord bless his aged parents and give them grace to say, Thy will be done.

J. S. Newman.

B. DREW BATCHELOR.

By request of his dear mother, I make the attempt to write a notice of the death of her son, B. Drew Batchelor, who was born Sept. 17th, 1893, and fell dead of heart failure at his brother Allen's home, Monday morning, April 5th, 1920, his age being 26 years, 6 months and 19 days.

It is with a sad heart that we attempt to write of this young man. His mother was left a widow several years ago. He and his younger brother were living with her at the time of his death, which makes it doubly sad on her.

Drew was a quiet and peaceable man and was the delight of his mother. She looked to him for advice in many things. She said she had many sweet conversations with him. Although he never made any public profession his faith was strong in the Primitive Baptist doctrine, and would often speak of his hope beyond this life. We feel that according to this evidence that he is at rest. He came often to Harris Springs and always seemed interested in the service. We feel that a good man is gone. We know that it is hard for his mother to give him up, but she has the sweet consolation of feeling that he is at rest. He also leaves several brothers and sisters to mourn his departure. May the good Lord lead and guide them by his unerring Spirit to be reconciled to His holy and righteous will.

His body was laid to rest in the Hurst graveyard near his home April 6th, there to await the glorious resurrection, when it shall come forth and be made like the glorious body of our Lord and Savior Jesus Christ. The unworthy writer tried to speak to the comfort of the sorrowing relatives and friends present.

R. L. Cook.

ELIAS BOWDEN.

Elias Bowden was born January 1st, 1814, in Wake County, N. C., and died at his residence near Cottage Grove, Tenn., February 24th, 1874. He came to Henry County when quite young, where he lived until the time of his death. By his industry and honesty, he drew around him a large circle of friends and admirers, who now mourn their loss in his death. His family loses a kind, affectionate, and provident husband and father, and the community a good, peaceful and quiet citizen. Mr. Bowden never attached himself to the church, but was a sound and firm believer in the doctrine and order of the Primitive Baptist Church.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 4-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeviated transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Fore-knowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23-24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

In clubs of five at \$1.50 each, cash; we allow one subscription free.

Anyone sending \$6.50 cash can have the paper five years.

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The GOSPEL MESSENGER

S J Lilley Rr 1 b 66-A

Vol. 42.

ATLANTA, GEORGIA, JUNE, 1920

No. 6.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"For ye know the grace of our Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Let this mind be in you, which was also in Christ Jesus:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

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Foreword

T is positively against the rules of The Gospel Messenger, to publish, try to settle local church troubles, or to personate brethren who may disagree with us. We oppose error in love and firmness. If we advocate the truth, and contend for the fundamental principles as "Thus Sayeth The Lord" that is sufficient. The truth is all that will do us good. "The truth makes us free". "Hobbies are to no profit"

Our great desire is to work to unify, and to reclaim brethren who are in error if possible. Criticisms, publishing names, and personating through our papers, will never unify. It spreads confusion.

Our brethren will please keep their troubles at home, and strive to live together in unity, and the bonds of peace.

Write us of the good things of The Kingdom, that God may be glorified, and His name praised.

The Publisher.

The Gospel Messenger

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Atlanta, Ga.

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EDITORIAL

THE LORD IS OUR ONLY SAVIOR FROM TEMPORAL AND ETERNAL RUIN.

The greatest of all natural and temporal wars ended about a year and a half ago. The worst effect of war is the deep, widespread and last demoralization of the people engaged in it. Since the deluge in the days of Noah this effect was never more manifest than now. With all its education, civilization, science, art, discoveries, inventions, and religion, the world superabounds with materialism, mammonism, falsely called "higher criticism," evolutionism, infidelity, atheism, selfishness, pride, covetousness, insubordination, envy, jealousy, hatred, class war, strife between labor and capital, strikes, lockouts, riots, secret oath-bound societies, almost filling heathendom and Christendom, card-playing, gambling, robbery, profiteering, wrangling, lying, licentiousness, immodest dressing (Mothers, this immodest, partially naked dressing has a degenerative tendency. Beware!—L. H.), immoral dancing at late hours of the night, awfully vulgar and bloody theatrical exhibitions and moving picture shows corrupting twenty million people, mostly boys and girls, almost every night, in our own country, bolshevism, revolutions, murders, and continued wars. And yet about one-third of the human race are called Christians; the profession, without the possession of godliness, is the blackest feature of the Apostle Paul's photograph of the last perilous times (2 Tim. 3: 1-5). Of these so-called Christians, the Roman Catholics (a deceptive, political, money-making sect) are about half, and they are rapidly gaining power in the United States, in the public schools, and in many large cities, in Congress, and the Supreme Court, in the army and navy, and in the appointments of the President, 70 per cent of which appointees are Catholics, while one-eighth of our people are Catholics; 65 per cent of the criminals in this country are Catholics. Roman Catholicism is the greatest single danger to our rights and liberties. Thirty Protestant denominations have united in a "Federation of Churches," and some are seeking a

union with Rome. And nearly all of them make the work of God of no effect, and the work of man chiefly effective in the sinner's salvation. Among the growing delusions in our country are Eddyism (so-called "Christian Science"), Millenial Dawnism (Russellism), Spiritualism (or Spiritism), Seventh Day Adventism, and Theosophy (the Philosophy of God). And among our own people, as among other religionists, are the destructive errors of non-resurrectionism, and annihilationism. Surely the religious world is a Babylon of darkened minds and discordant voices. Like the irreligious world, it is on the down grade to temporal and eternal ruin. Man, left to himself, is an utter failure. He can not save himself—all his money and all his wisdom and efforts can not save him. No angel or host of angels can save him. Only the Three-One God can deliver Him from present and everlasting ruin, according to the eternal purpose of the Father, by the redeeming work of the Son, and the renewing power of the Holy Spirit. Our constant supplication should be to the Father for the fulfillment of His promise in the outpouring of the Spirit of His Son upon all flesh, and the creation of a new heaven and a new earth wherein dwelleth righteousness.

S. Hassell.

QUESTIONS AND ANSWERS.

1. Question. Of what was the mantle of Elijah which he cast upon Elisha a type or emblem?

Answer. Of the office of a true prophet and of the holy, wise, and almighty Spirit of God dwelling in such a prophet (1 Kings 19: 19; 2 Kings 2: 8, 13, 14, 15).

2. Question. What is the difference between grieving and quenching the Holy Spirit, and blaspheming Him?

Answer. Only those who are born of and indwelt by the Holy Spirit are said to grieve or offend Him (as shown in the context) by sin, corruption, falsehood, dishonesty, bitterness, wrath, clamor, evil speaking, malice, and unforiveness (Eph. 4: 17—same Apostle Paul to "quench not the Spirit." (1 32); and none but these are admonished by the Thess. 5: 19)—that is, not to suppress or repress the light and warmth of the Divine Spirit within

them (as shown in the context) by doing works of darkness, by intemperance, unbelief, hatred, despair, un-Christlikeness, failure to esteem highly their pastors, strife, unkindness, impatience, returning evil for evil, unprayerfulness, unthankfulness, and by failing to abstain from all appearance of evil (1 Thess. 5: 1-22). But the unpardonable sin of blasphemy or slandering or reviling the Holy Spirit, calling Him an unclean or evil Spirit, and ascribing His work to Satan, is spoken only of Christ's implacable enemies, the proud, self-righteous Pharisees (Matt. 12: 22-32; Mark 3: 22-30; Luke 11: 14-23).

3. Question. What is meant by "resisting the Holy Ghost?"

Answer. Opposing the Holy Spirit not in the opposers, but in the prophets and apostles and ministers who testified of Christ, and persecuting these servants of God and putting them to death (Acts 7: 51-52; Neh. 9: 30; 1 Pet. 1: 11).

4. Question. Why does Christ use the present tense, "giveth," in John 6: 37—"All that the Father giveth me shall come to me?"

Answer. This is called in Jelf's Kuhner's Greek Grammer (vol. 2, page 52) "the absolute present, extending through all time." In John 6: 39 and John 17: 2 and 24, Chirst in His High-Priestly prayer to His Father, uses the perfect tense in reference to this same act of God—"Thou hast given." "The perfect tense," says Jelf's Kuhner, "describes an action completed in time past, but continuing in its effects." God's gift of His people to His Son was in the covenant of redemption before the foundation of the world, and it continues forever.

5. Questions. In Acts 2: 39, Peter, speaking to the believing Jews on the day of Pentecost, says:—"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"; does he mean that the promise was to all that should be born into the world, as a highly educated man says?

Answers. He means just what he says—all whom God should call, that is, by His Spirit from death to life, from the darkness of unbelief to the light of faith in Christ (See Romans 8: 29-30).

6. Question. If we were saved in Christ before the foundation of the world, why is it necessary for us to pray?

A. We are saved according to God's purpose and grace given us in Christ Jesus before the world began (2 Tim. 1: 9); redeemed by the atoning death of His Son (1 Pet. 1: 18-19), and renewed by the power of His Spirit, the Spirit of life, light, and love, and holiness, of grace and of supplication (John 3: 3-8; 1 John; 12:10). The Holy Spirit convinces us concerning God's righteousness, and our sinfulness, and His judgment or condemnation of sin (John 16: 8-11), and causes us to cry or pray earnestly to God for His pardoning and purifying mercy (Psalm 51; Luke 18: 13). The Lord has

promised to restore and bless His sinful people, but He "will yet for this be enquired of by them to do it for them" (Ezek. 36: 37).

7. Question. Why did the apostles and elders, in the council at Jerusalem enjoin upon the churches to "abstain from blood and from things strangled" (Acts 15:19)?

Answer. Because this practice was forbidden in the ceremonial law (Levit. 17: 10-12)—the blood of animals strangled to death being still in them, and the blood, containing the life of the flesh being offered in atonement for the soul. This was the transition period between the legal and the gospel dispensations; and the prohibition was a temporary one to promote peace between Jewish and Gentile Christians. These ceremonial restrictions have now long since passed away.

8. Question. Are the spirits of the redeemed and deceased people of God called, in the Scriptures, angels?

Answer. I think not. Angel means messenger; and the term is generally, in the Scriptures, applied to celestial, spiritual beings, sent, in human form, by the Lord, to bear some message to men. Sometimes evil angels are mentioned in the Scriptures. The word angel seems at times to mean a visible manifestation of God (Gen. 31: 11-13; Isa. 63: 9). In Rev. 1: 20, 1, 8, 12, 18; 3: 1, 7, 14, it is thought by some to mean the pastor of a church, but it may mean a celestial being watching over a church.

9. Question. Is it wrong for a Church to adopt and practice the Church Covenant and Rules of Church Decorum given on pages 695, 696, and 697 of Hassell's Church History?

Answer. This Covenant and these Rules were adopted by the early churches of the Kehukee Association; the Rules are supported by Scripture citations, and are designed to promote decency and order (1 Cor. 14: 40), which are highly becoming in all churches of Christ, but should not be forced upon a church. If the business of a church is conducted according to the Scriptures, and in the Spirit of Christ, nothing else is necessary.

10. Question. Can Old Baptists consistently and Scripturally uphold and fellowship a member who goes into voluntary bankruptcy?

Answer. I think not, if, by such a course, he intends to avoid the payment of his just debts. We should "owe no man any, but to love one another." (Rom. 13:8).

S. Hassell.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same extent of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead." 1 Pet. 4: 3:5.

WHY OLD BAPTISTS DO FELLOWSHIP SECRET SOCIETIES.

The Church of God is the greatest institution in the world. It is above all others and her laws are perfect. It is the "ecclesia," a congregation of believers, called out from the world, with heavenly doctrine and practice. Christ is her only lawgiver, and she looks to Him alone as her Head, Husband and the Giver of every good and perfect gift. She is blessed with all spiritual blessings in heavenly places in Christ. She is the light of the world, a city, set on a hill, whose light cannot be hid, and her light should never be put under a bushel. What her Savior, Leader and Exemplar taught her by precept and example was, what He did, was done openly. He did nothing in secret. Everything essential to that which is for her good here was delivered to the Church by her blessed Husband who has an exhaustless storehouse of rich provisions that are adapted to the needs of every one of her members.

She is the greatest "secret order" on earth. They have a secret that they can make none understand until they receive it, as she has, by revelation. The secret of the Lord is with them that fear Him, and He will show unto them His covenant. The societies of men may have done some moral good, but she excels them all. She is the greatest charitable institution in the world. She loves and cares for her poor purely from a principle of love. She protects her members in the right, but never in a wrong. She has the greatest brotherhood on earth. All born of one blessed heavenly Father, and one Jerusalem from above—the new Covenant of Grace which is free—is the mother of them all. She is the greatest temperance society on earth, the grace of God in the soul teaches her temperance, which is a fruit of the Spirit abiding in her. She "black balls" no poor humble child whose only hope is in Jesus. She receives maimed, halt, blind, old or young, white or black, rich or poor that has this humble hope without money and without price. This is the only order that any true loyal Primitive Baptist needs.

We have many good friends that belong to worldly secret orders, but they are of the world and let the world have them and keep them, but we cannot allow our members to belong to such societies and still remain in the church of God. We would advise all who love those worldly things better than the church to go to them and let our people alone. You can not be a loyal Christian and belong to the lodge. "You can not serve God and Mammon." We have read a great deal of secret order literature and their religions antagonize Christ and His Church. A man said to me: "I belong to three secret orders, my dues are paid, and I am in full fellowship, but it is no place for a Christian; if a man is going to do a dirty deed I would advise him to join them, for they will protect him." A young man in Bainbridge, Ga., murdered his partner in business. He was acquitted. He belonged to secret orders. I heard him say,

afterwards, he was going to join every secret order he could. What for? to be protected in his criminal acts. Does a Christian need such an order? No. A man who lived in sight of a schoolhouse where I was teaching, in Alabama, went to his field, and his neighbor cut a tree, and it fell across his fence; he deliberately went to his home, got his gun, and shot him like a brute. Did they hang the murderer? No. He belonged to a secret order. He was acquitted. We have so many times heard people say that they could not get the law enforced; so many criminals belong to secret orders. This does not suit a Christian. Some say, "It is a good thing." If it is why keep it concealed? Some love darkness rather than light, because their deeds are evil, says the Savior.

Charles G. Finney said: "Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is to laugh about murder."

Charles Francis Adams said: "A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived."

Augustana Lutheran Synod said: "We will not tolerate our members uniting with the Masonic or other infidel societies."—See Blanchard on Secret Societies, page 36.

See the Royal Arch Mason's oath: "I furthermore promise and swear, that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate from same, whether he is right or wrong."—Blanchard, p. 46.

Can a Christian encourage, or be unequally yoked together with those who protect criminals?

Oath of the Entered Apprentice: "All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the root, and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours." Is not this a fearful and murderous oath for a Christian to take? Other oaths get worse, if possible, in higher degrees. See Blanchard p. 228. Jesus says: "Swear not at all."

Blanchard says, "Freemasonry, next oldest of modern lodges, was organized in London in 1717. * * * "It has had a peculiar history in our Country. In 1826 members of the order murdered a man (Wm. Morgan) who was publishing its secrets to the world. * * * Ministers of religion, officers of the law and men in all walks of life united in successful endeavors to prevent any adequate punishment of Freemasons for the crimes of abduction and murder. * * * "Many ministers of the Gospel had belonged to Ma-

sonic lodges and left in horror when they learned that the order called for murder as a means of protecting its ceremonies, obligations and penalties from public scrutiny. Others who had been so corrupted by the order as to justify all crimes committed in its defense, were compelled to leave the lodges in order to save the pulpits where they secured their bread. * * * Lodgism was cast out of the church of Jesus Christ." Blanchard p. 22 and 23. It seemed that the best old men severed their connection with the Masonic order, about 45,000 in all left, and the ones whom they taught, were decidedly opposed to all secret societies, and a widespread feeling exists that honest men have nothing to gain by membership in them." Page 24. You can become thoroughly informed as to lodgism without entering the lodge by the public exercises of the orders; their literature; the testimony of the seceders and the word of God."

"As Masonry is the **mother of Modern Secret Orders** we shall expect to find the same insult and outrage heaped upon the bodies of men in the children as in the mother order. In this we shall not be disappointed. Men are made members of other secret societies as they are made Masons, by stripping, hoodwinking and scaring in one way or another. It is in these fool initiations that so many men are now being injured or killed." Blanchard page 91.

Blanchard and Eld. Daily show that Freemasonry being the oldest is the parent of all lodges and others are copied after the mother. Mr. Blanchard, page 64, says: "Freemasonry is **Mother, model and ruler of Modern Secret Societies.** * * * "The rituals of other secret societies are copied in important particulars from the Masonic." Blanchard, page 50, says. If secret societies wish to act as insurance companies why do they not pull down their blinds, close offices instead of lodge rooms, print statements instead of rituals, prayers and burial services, and go into the business like honest men? If they wish to pose as benevolent bodies why do they not receive the needy and raise money from those who are well to do for the benefit of those who are suffering? If they wish to act as churches why do they not say what their religion is and not attempt to deceive men into a Christless church by claiming to be a charitable organization? Page 50.

If secret societies are charitable why do they not receive the poor, maimed, halt, blind, deaf and dumb who need charity? If there is any light in it why conceal it behind closed doors and windows and fearful oaths? If it were a Christian religion that governs them why ignore and black ball our blessed Savior? "The just shall live by faith," but where is there any faith in God in those Christless societies for temporal blessings, or for salvation in Heaven? God and Christ are left out and trust in man and human effort for a home in Heaven. When a man does right he is not ashamed for people to know it; if he does wrong he will conceal it.

Mr. Blanchard says: "Our God has never offered financial inducements to men to become His followers. On the contrary He assured them of hatred, persecution and death by violence. * * * "It is the height of impertinence for members of secret societies to criticize the Bride of Christ. Imperfect she undoubtedly is, but she has no lessons to learn from lodgism. 'She is still the light of the world, the salt of the earth.' " Pages 57 and 58.

"The most notable, learned, upright and pious men have never been, as a class, found in lodge rooms." * * * "An open, frank, self-respecting, God-fearing man cannot enjoy the ceremones, oaths and obligations of lodges. Men who unite with and enjoy lodgism are corrupted by it and are injured as members of home circles, civil societies and Christian organizations. Men who delight in the heathen ceremonies of secret societies are of no value to churches, even when they are members of them." Jesus says: "Ye can not serve God and Mammon." Page 66.

"Freemasonry has an altar and a creed." "They have a religious ritual. It prints prayers for use in meetings. It prepares religious lectures for use in conferring degrees. Business houses do not do such acts. Social organizations do not. Why should Freemasonry (and other secret societies.—L. H.) have an altar, a creed and a ritual unless it is a religious institution?" Page 74. Mackey says, p. 16: "A Mason who by living in strict accord with his obligations, is **free from sin.**" Is not this conditionism—salvation by works. Christ is rejected. Robert Morris said: "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded, that the Christian, the Jew, the Mohammedan, may and do harmoniously unite in its moral and intellectual work with the Buddhist the Parsee, and the worshipper of deity under every form." Blancherd, page 77, shows that their creed is deistic, the name of Jesus Christ is excluded from their prayers and ceremonies. They omit the name of Jesus in reading the Bible—too offensive to them. How can a Christian join and love such a Christless society? Blancherd, page 80, says: "Its (Masonry) creed is deism; its prayers are Christless; its morals satanic; yet it professes to teach men how to live well and die in peace."

"A judge in Iowa recently stated that a very large proportion of testimony given in courts of justice was perjury. Why should it not be so when hundreds of thousands of men are sworn in secret lodges to conceal the crimes of their brethren and to fly to their relief in case they give a signal of distress?" Page 98.

"In the seventh degree, for example, the candidate is sworn to keep a companion's secrets, murder and treason not excepted, or to keep all his secrets without exception." Page 101. Blancherd, page 146, says: "One who believes the teachings of the first three degrees would never be a Christian, but

in the thirtieth degree of the Scottish Rite men are directly instructed to keep out of the Church of Christ. It seems incredible that bodies of men should dare such high handed treason to earth and heaven as is found in Freemasonry. Masons and Odd-fellows profess that their members dying go to Heaven because of their lodge relations. They are both in the list of pagan religions none can deny. They both exclude the only Savior of the world. They (both) have altars but they are Christless altars. * * * If he (a member) "obey" and "pay" and "conceal" he is a good law abiding lodgemman though he may be in every particular a child of the devil. Yet when he dies they declare that he has gone to heaven and thus encourage others to live and die denying Jesus Christ." Page 166. "A world constructed on the basis of Masonry and Ollfellowship would not have the name of Jesus in it anywhere." Page 167.

Mr. Finney says: "As soon as I was converted I loathed the lodge."

"Members of insurance lodges repeat Christless prayers, sing Christless odes and express the confident expectation that they are on the way to Heaven and this under the title of an **Insurance Society**." Page 222. "Why they should be made secret, Christless churches." It is easy to understand why "Knights of the Golden Circle" or members of the Ku Klux Klan should wish to work in the dark, but why our neighbors whom we respect, should hide behind tiled doors, passwords and sentries is not so easy." Page 223. Grand Master Sayre, of Ala., 1855, says: "Your committee believe the (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. "In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law, page 207.

Elder J. R. Daily in his book on secret orders shows that Masons, Odd-fellows, K. P.'s, Woodmen and others are religious secret orders, but Christless. On page 13, he shows that Odd-fellows would not dare associate the name of Jesus with the Father. That would be contrary to their doctrine. So Odd-fellowship is a worshipping or religious institution, but save us from its doctrine."

They teach loyalty to their secret order. Christless religion assures them to be blessed in life, death and eternity. Conditional of course. Elder Daily, on page 17, says: "Just think of it! This secret order (Odd-fellows), which says, 'Jew or Gentile, Catholic or Protestant, is, as such, welcome to our doors." (Page 233, Odd Fellows Text Book), which in all its sacred rituals will not allow Christ's name to be mentioned," yet observance of this anti-Christian law will save him without any Christ. Elder Daily asks, "Can you, Christian Church member,

subscribe to this oath-bound order of pagan religion, with its Christless ceremonies, prayers, and lectures." * * * Their claim in their song: "The chain that unites them in oath-bound brotherhood as Odd-fellows, binds Heaven to earth, earth to Heaven, and man to God." Elder Daily, pages 22 and 23, shows that Masons and Odd-fellows claim a transit at death from their lodges below to the "lodge above," so the K. of P.—these oath-bound Knights—claim a passage from their 'castle here to the joys of the castle in the New Jerusalem,' as a recompense for service under their tri-colored banner." He shows this people take the Holy Bible, purposely leaving out the name of God to keep from offending those of their number who do not believe in the God of the Bible and then say that membership and service in their K. of P. lodge is a passport into the presence of the One in whom many of them do not really believe! What consistency!" Here is their prayer: "Supreme Ruler of the Universe, we humbly beseech thy blessing upon the officers and members of this Lodge. Aid us to avoid anger and dissension, help us to work together in the spirit of fraternity, and inspire us to exemplify the friendship of **Damon** and **Pythias**. Hear and answer us, we beseech thee. Amen." All. "Amen." Page 23. No Christ, nor prayer to imitate Christ. "This order is like all other secret orders in this respect. Whom does the petition pray to imitate? **Damon** and **Pythias**! Who were they? They are two Pythagorean philosophers, heathen philosophers. It is upon the friendship of these heathen philosophers that this oath-bound, secret order has been constructed. It is a Christless, heathenish religion that is practiced by the order." The Ancient Order of United Workmen is a secret order, founded by John Jordan Upchurch, Oct. 27th, 1868. * * * This is also a religious order. Their prayer is Christless like all other secret order prayers. Notice also that this prayer asks Almighty God to receive them at last as a lodge of Ancient Order of Workmen! There is a silly order known as the 'Improved Order of Redmen.' If this is 'improved,' what must the unimproved thing be? We say silly, and we mean what we say. We have printed the Constitution and By-laws for some of their lodges, being in the printing business, and we have their Complete Revised Ritual, adopted by the Great Council of the United States. We have Robinsons' 'One Hundred Reasons Why I am a Red Man.' This is a religious order. Prayer is offered by the Sachem. Oh, thou great Spirit! We acknowledge thy wisdom and goodness toward the Red Men of our Tribe. We ask thee to watch over us during the slumbers of the night, and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry, clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned him on earth, so that, when he is called from the hunting grounds of his fathers, he may meet the shaft of

death with unwavering courage, and feel assured that Thou wilt sustain him through the dark valley of the shadow of death. Hear us, O Great Spirit!" Response by the Brothers—"Hear us, oh Great Spirit!" How can a Christian unite in this, another Christless prayer, to the Great Spirit! with the wicked, saying, 'Hear us, O Great Spirit?' What mockery this is!" Pages 25-27. Is not this an idolatrous heathenish prayer? Could you have fellowship with an Old Baptist that will join and participate in such an idolatrous, Christless religion? We come next to the Modern Woodmen of America. It is very modern indeed, and scarcely less silly than the order of Redmen! Joseph Cullen Root, of Lyons, Iowa, wrote its first ritual in 1882. * * * "With much pomp and silly ceremonies and threatenings of murder, the candidate for admission to the degrees of the 'Beneficiary' and 'Fraternal' pass as members of these degrees. The candidate for admission to the Fraternal degree must ride the 'Camp Goat,' while the neighbors all sing, to the tune of Marching through Georgia: 'Keep the logs a-rolling, boys, and pile them high and dry, etc.' He is then put to the task of sawing a tough stick of wood two minutes. Later on his hoodwink is removed and he is tied to a moving rack that draws him slowly to a revolving saw, by a band of supposed enemies of the order, when, just as he is nearing the saw and ready to give it all up for his life, he is rescued by supposed friends and is congratulated for his fidelity to his oath, showing himself willing to die rather than give the secrets of the order away. The odes and hymns and funeral rites of this **oath-bound** order show it to be a kind of religious institution, as well as a mystic playhouse for the sporting class. But some say it is 'only a Mutual Insurance Society!' But why should a Mutual Insurance Company have all this connected with it?" Page 28.

One wants insurance why join such idolatrous societies? How could any Primitive Baptists prefer such to the fellowship of his brethren? 'Few, who are well informed on the subject, will deny that the Masonic Fraternity is directly or indirectly the parent organization of all secret societies, good, bad, and indifferent.'—Cyclopaedia of Fraternities.

"The Modern Woodmen of America has its female auxiliary, known as 'The Royal Neighbors of America.' Prayers are offered, hymns are sung, and there is considerable Scripture reading, in the lodge meetings. The lodge has also a funeral rite that is quite elaborate, giving every one dying as a member the hope of a happy immortality in Heaven." Page 32.

"Having shown that secret societies are religious orders, we now propose to show that the principles of their religion are absolutely false, and that it is not only out of harmony with the Christian religion, but that it is antagonistic to it. Lodge religion is Deism... Any religion that leaves Christ out of its system is Deism. The Christ of the Bible is ignored

by the orders and left out of their prayers and ceremonies. Readings are chosen in the Masonic ritual that do not contain the name of Jesus. Whoever enters a Masonic lodge must leave the Savior at the door, as well as his wife and children. Page 35-37. Christian brother, how can you endure the religion of an order, a secret order, an oath-bound order, which ties you up with such company as that, which fellowships the Jew, the Mohammedan, the heathen Christian and Hindoo, and black balls your dear Savior? This institution ignores Jesus Christ in order to have the fellowship of His enemies. What is proved to be the religion of Freemasonry can be proved to be the religion of Odd-fellowship. Page 39. See Donaldson's Odd-Fellows Text Book, p. 155. Christ is omitted in the Odd-Fellow's prayers, in order that Christians, Jews, Mohammedans, and all other religions, may unite in those prayers." Eld. Daily truthfully says, page 42: "You cannot accept the doctrine of the Church of Christ and accept the doctrine of these secret orders at the same time and be consistent. They are antagonistic and so are utterly irreconcilable. The Red Men believe in the Great Spirit of the American Indians, but Christ is not known or needed in their ritual. Knights of Pythias, like other secret orders, the Christ of the Bible is wholly ignored. The Modern Woodmen of America, with its working tools of Beetle, Axe and Wedge, has its Christless ceremonies and prayers. The candidate never hears the name of Jesus pronounced in his initiation, etc., into the Arcana. In the Rebecca Lodge Christ is ignored in their religious prayers and ceremonies. Elder Daily says: "When once initiated under the oath-bound fetters of a secret Lodge a man throws away his liberty and becomes the tied servant of a heretical, human order, heretical in all of its religious principles and purely human in its origin, organism and design.—"A corrupt tree can not bring forth good fruit." Page 80.

Masonry.—And it is my firm persuasion, that they who practices the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the communing of brotherly love forever and ever."—Masonic Salvation, page 32.

"Man cannot correct the irregularities of life until he is clothed with the innocence or the badge of a Mason." "He then becomes divine, a spiritual man or Mason." Page 7. Elder Daily asks: "Why should organizations for the pretended purpose of benefiting mankind be secret orders and bind all their members to perpetual secrecy? Counterfeitors work in secret, and everybody knows why. Thieves form their plans and carry out their operations in secret, and the reason is plain. Men who plot treason against governments do their work in the dark, and all understand. But why should societies claiming

to be benevolent, so carefully guard their ‘secrets?’ Let no one misunderstand us here. We are not classing (secret orders) with counterfeitors, etc. Not at all are we.” Page 82.

We have taken pains here to make many quotations for the benefit of our readers. If you wish to inform yourself on secret orders, order from Elder J. R. Daily, Indianapolis, Ind., or National Christian Association of Chicago.

We love the dear old church and all of God’s precious children and since God’s church is separate from the world and her only hope is in the Lord Jesus Christ we beg all children of God everywhere to come out of those anti-Christian societies and unite with the dear old church and let us dwell together in peace and love. See 2 Cor. 6: 14-16; Acts 4: 12; Gal. 1: 8; 5: 1, 19, 18, 20, 21; Eph. 5: 11-13; Col. 2, 21, 22; 2 Thess. 3: 7; 2 Tim. 3: 5; Tit. 3: 10; 1 Jno. 1: 6, 7; 2: 15; 4: 3; 5: 19; Rev. 22: 14, 15; Jas. 1: 27.

Read the above please. True Old Baptists will not fellowship those societies. If any love those worldly societies better than the Church he has no business in the church. We feel sure if all of our ministry would in love condemn those Christless societies, and show the necessity of our people standing together against every unscriptural practice in order to glorify God and preserve unity, the dear children of God would gladly sever their connection with such societies. Can any afford to sell their birthright in the dear old Church for mess of pottage? I do not know a Church nor minister in the South that would fellowship those societies. We cannot walk together except we are agreed. If a member believes in Christ how can he unite with a bloody oath bound society that ignores Him? Is not the Christ of the Bible your only hope? Is not the one undefiled Church enough? Why marry another woman and become an adulterer? Are you not a traitor to Christ when you join an institution that ignores Him? Are you not a traitor to your government to unite with societies where you conceal crime and protect your brother in crime? Who gave secret order lodges the right to murder their members who reveal their secrets? I write this solely for the benefit of the cause of my blessed Master and for the love of the dear saints. With no desire to offend those who are with the orders. These are some of our reasons why we cannot fellowship them in the church.

L. H.

“The Catholic World, of New York, says: ‘The Catholic church numbers one-third of the population, and if its membership shall increase for the next thirty years as it has in thirty years past, 1900 Rome will have a majority and possess this country and keep it. There is ere long to be a State religion in this country that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.’”—Two Witnesses. by Eld. G. W. Stewart.

The Cuivre-Siloam Association met at Macedonia church, Montgomery Co., Mo., on Saturday, August 16th. Elder E. B. Bartlett preached the introductory. He was re-elected Moderator, and Brother J. A. Williams was elected clerk, brother J. W. Mason being absent.

On calling for the corresponding associations all were represented except the Mt. Zion. They were received and invited to seats.

The Moderator then invited Elders Fuller and Wardell, formerly of the Skillet Fork Association of Illinois, but now cast off from it, not having affiliations with any association in Illinois (being separated from the associations in Illinois with which the Cuivre-Siloam is in correspondence, and affiliation) and they accepted seats. On account of this inconsistency all the corresponding elders present refused to go on the stand and preach with Elders Fuller and Wardell.

Those refusing were Elders W. T. Brown and G. E. Higdon, of the Fishing River Association; Elders J. A. Conlee and J. A. Modlin, of the Concord Association, and Elders D. M. Masters and Julius Smith, of the Kaskasia Association, besides the corresponding preachers, Elders T. J. Scranton and Walter Cash also refused to take seats.

The real cause of division in sentiment is the position of Elders Bartlett and Fuller, who would change the principle which has been followed by the churches and associations with which the Cuivre-Siloam has been affiliated since her organization, which has been to leave for each church their determination upon “matters of opinion,” but Elders Barlett and Fuller would declare non-fellowship on these matters thus throwing all these churches into confusion and division, by declaring their course since their organization to be disorderly.” W. C.

The above is copied from the “Mesesnger of Peace” of September 1st, 1919, page 328-329, over the initials “W. C.”

Reply.

The reader will see by referring to the above what “W C.” says something about “**Matters of Opinion**.” I will proceed to show what those “**Matters of Opinion**” are; but before submitting the proof, suffice it to say that the “**Matters of Opinion**” referred to by “W. C.” are oath-bound secret orders, adultery, and pre-arranged protracted meetings—the above practices have been non-fellowshipped by the great body of Primitive Baptists and justly so. But now about Elders Fuller and Wardell, of Illinois. I have before me a minute of the Skillet Fork Association of Sept., A. D. 1889—over 30 years ago. The introductory sermon was preached by Eld. A. J. Cole. Elder D. Stuart was elected Moderator and Brother E. Blackford clerk. Prayer by Elder J. Harris. Then proceeded to business by referring to the 2nd day’s business, which was on Saturday, we find the following:

8. “Mount Pleasant Church made a request of the Association that they say whether or not it is

good order for members of Baptist churches to belong to secret orders?

"On motion and second the association says, she does not consider it good order."

Dear reader, you see that secret orders were considered disorder in Skillet Fork association in 1889.

Now let us come down to 1911, only 22 years later, and see what has taken place.

I have before me now a minute of the Highland association of Kentucky, with which the Skillet Fork was in correspondence in A. D. 1889 at the time the above "8th item," was adopted by the Skillet Fork. This (1911) minute of the Highland association shows that they are still in correspondence with Skillet Fork, but something evidently has gone wrong in the Skillet Fork since 1889, as the extract which we copy from the corresponding letter of the Highland association will show:

"Dear Brethren, necessity at this time demands that we declare against our brethren belonging to any secret society and hearing that some of you have it in your churches, we come to you with sorrowing hearts and pray you for the sake of the cause of Christ and perfect fellowship with the saints to rid yourselves of this disorder, if you have it among you, that sweet fellowship may continue undisturbed between us, and give us an expression regarding it in your letter next year, until then, farewell.

"Done and signed by order of the association.

"August 26, 1911."

"Well," says one, the above letter does not prove that the Skillet Fork association had secret orders as this letter was directed to all of the corresponding associations."

Well, I have before me, now, dear reader, a minute of the Skillet Fork Association which shows that this association convened on September 10th and continued over 11th and 12th, 1915. The introductory sermon was preached by Elder Charles Jones, Elder A. J. Cole was elected Moderator, and C. H. Wheeler, clerk, and after prayer by Elder J. C. George, proceeded to business."

On the second day (Saturday) we find the following item of business:

7th: "In regard to the resolution or appeal brought before the association concerning secret societies, we, as an association, have, as is well known, referred the question to the churches, and as reported to the association 11 against 3, decided not to deal with members who belong to said societies, and as our constitution says, that we think it is the duty of a minority to submit to the majority which it seems the said three churches signing said resolution are determined not to do, and threaten to withdraw fellowship, therefore, we hereby drop said three churches, to wit: 'Providence,' Long Prairie and Little Zion, from our association until the matter can be reconciled." Now, dear reader, the above three churches, to-wit: Providence, Long Prairie and Little Zion are the churches represented by Elders Fuller and Wardell. These three churches continue on, and claim to be the Skillet Fork Association

in order, refusing to fellowship secret orders, and stand where the great body of our people do against the innovations of men. The identity is in the order whether majority or minority. The majority fellowshipping, endorsing, tolerating and affiliating with anti-Christian oath-bound religious secret orders, threw them into gross disorder, and out of the fellowship of true Baptists from the Atlantic Ocean to Mexico; hence the three churches, non-fellowshipping the disorder of the majority, are the Skillet Fork Association in order, and have the fellowship and correspondence of the Soldier Creek and Highland Associations in Kentucky, which are in fellowship with all orderly Baptists in the United States. Elders Fuller and Wardell are clean, godly ministers who have stood at the peril of their lives for gospel order, and against the innovations of men. Orderly Baptists stand by the Bible and not human opinion, if you please.

W. C. says that they have no correspondence in Illinois, which is true, but he does not tell the reason why they have none. The reason is plain and is just this: There is not an association in that part of Illinois anywhere which is free from secret orders, and they do not care to correspond with those who have them.

Now dear reader, in order to show how myself and the Cuivre-Siloam Association are connected up with the above state of affairs, I have before me a letter bearing date of March 31, 1916, from which I will give you the following extracts, to-wit:

"You have been quoted as saying that you expected the Cuivre-Siloam to drop the Two River and the Fishing River Associations. So far as I am concerned this is for you to deny or affirm, I do not charge it, but this could be the only result, if you set the secret society question and the continued meeting proposition alongside with the doctrine of the Resurrection, etc. * * * and if you esteem the matters to which you have referred as being of the 'important' kind that must be observed at any cost your break with Missouri Baptists is assured, and I am not looking for much trouble over it. Our people were here before you came, and they are rather 'sot' in their ways."

W. C.

Now, dear reader, can you not see what W. C. means by "matters of opinion?"

I wish to say that I and Elders Fuller and Wardell and all those good Old Baptists here in old Missouri who stand with us together with the dear Old Baptists all over the United States, do consider the questions and propositions referred to above to be more than "matters of opinion." We think that they are of the "important kind," and should be stood flatly against, and we are standing flatly against them and expect to continue to stand there.

My break with some of the Missouri Baptists has come as W. C. said it would, but not with those who are tired of the inventions of men, in the affairs of religion. To Elders Fuller and Wardell I would say, go on dear brethren, contending for the truth and

come again to our Association, and help us to contend for the practice and order of God's house, and to all the dear Old Baptists everywhere who stand against the worldly inventions of men in the church, we invite you to come among us; we love you and the Old Baptist cause better than the things of the world.

Now, dear reader, I have submitted to you the cold, solid facts in the above case. Judge for yourself who is in order. With malice towards none and good will towards all men, I leave the above case with you.

Yours in hope,

E. B. Bartlett.

P. S. We request all Baptist papers who love Bible practice and Bible order in the house of God to please copy.—E. B. B.

TAKE HEED.

"Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 5: 16.

The quotation above is not an exhortation to those dead in sin, for such are wholly incapacitated to do spiritual works, or obey God spiritually. The exhortations are to those created in Christ Jesus unto good works. Eph. 2: 10. To Timothy, a son in the faith and those like him, that have been made fit meet for the Master's use to be partakers of the inheritance. Col. 1: 12.

The creating in Christ, or regeneration is the work of the Holy Spirit from above, in which work the sinner is passive. But after a sinner is born again, he is prepared to render spiritual obedience, and is not passive but active in duty. Hence the admonition of the faithful Apostle Paul to Timothy, his son in the faith, to continue in the doctrine. First, taking heed to himself, he affirms in doing this "Thou shalt both save thyself and them that hear thee." Shall we, the Old Baptists, the Church of Christ, not heed this most important admonition? It seems to the writer that we are passing through the darkest period of the world's history, all things considered. Do we not constantly need the guidance and tender care of Him who is head over all things, to the church? He alone, can care for us in these dark hours. We will find His blessing in the path of duty. The Savior said, John 1: 10: "If ye keep my commandments, ye shall abide in my love."

The same blessed Redeemer that closed the lion's mouths, so they could not harm his faithful servant, Daniel; who walked in the fiery furnace with those that would not bow to an image made with hands, so that the first could not harm them, is the same Almighty God today, to save His own people from harm when walking in obedience. All the fiery darts of the wicked can not harm us if God be for us. Therefore let all those, called of God, "Take heed to themselves," by walking humbly and in love of the truth, maintaining good works. In meekness and

love, preach Christ's Gospel, not in bitterness, but in the true spirit of brotherly love. Separate between the Gospel of Christ and the so-called gospel preached by those seducing spirits, spoken of by Paul. That the children of God, being thus established in the doctrine of God our Savior, that they will readily detect such false doctrine and will not be led astray by such false teachers, so that the faithful teaching of God's true servants will save the dear old Baptists from many hurtful errors, and thereby save themselves as well in having the approving smiles of our Heavenly Father. The "saving" spoken of by the Apostle Paul, and in this article, has reference to the blessings in time of those who have eternal life, and hence are already saved in an eternal sense.

I pray God that He may so guide by His rich mercy and unite all His faithful servants in mind and heart, that they unitedly strive for the unifying of the dear Old Baptists, and by so doing save them from many hurtful errors as taught by Paul.

Written in love to all who know and love the truth.

J. N. Culton.

LET GOD'S ORDINATION STAND.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void." Ist Cor. 8: 14-15. Paul here affirms that the Lord hath ordained that they which preach the gospel should live of the gospel. This is God's ordination. This is God's order or rule that He hath established concerning those who preach the gospel, that they should live of the gospel. When Jesus sent forth His twelve disciples to preach, He said unto them: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves for the workman is worthy of his meat." This is God's law. He ordained it this way, and man ought not to try to change it. It yet is true of those that preach the gospel, that the workman is worthy of his meat. Those disciples were not free to continue their former occupation. They had to give it up, whatever that occupation was. Remember Paul's words to Timothy: "No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." Paul's teachings harmonize. If there are seeming differences in his teachings, the fault is in us, and not in the Scriptures. If God's ministers do their part well, and the church does her part toward those who preach the gospel there will not be any occasion for God's ministers being entangled with the affairs of this life. It is man putting his judgment against the way the Lord hath ordained, when they entangle themselves with the affairs of this life instead of doing

as the Lord hath ordained. These are most solemn things. There is no evading this truth, that if the Lord hath ordained that they which preach the gospel should live of the gospel, and man hath established another way, that man has set up his judgment against the Lord's way. Now the solemn question is, will the church heed what the Lord hath ordained, or will the church disregard that which the Lord hath ordained? I know some claim that Paul meant spiritual things, instead of carnal things, when he said the preacher should live of the gospel. Now let us reason together. 11th Verse: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This of itself proves Paul was talking about carnal things. Paul continues: to show that others were partakers of this power (right) over them, and that they had the same (right) power as others had, but Paul said: "Nevertheless, we have not used this power." The word power, here means right, and their reason for not using this power was lest they should hinder the gospel of Christ. God's ministers do not entangle themselves with the affairs of this life, lest they should hinder the gospel of Christ, but many of us have become so entangled with the affairs of this life that we were hindered from preaching the gospel. 15th Verse reads thus: "But I have used none of these things." These words may be so perverted as to make Paul teach he was putting his judgment against that which the Lord hath ordained, when in truth that was not in his thoughts. His thoughts were not to do anything that would hinder the gospel of Christ. We first should study the condition of this church at Corinth. We then can see the wisdom of Paul doing as he did do. That church had false teachers preaching for them, and they were paying these false teachers for their preaching. On the other hand, Paul had not used any of these things (their carnal things). He continues: "Neither have I written these things that it should be so done unto me." We know Paul here is talking about carnal things, and not spiritual things. Paul was not seeking their carnal things. He was seeking to preach the gospel. He said: "Yea, woe is unto me if I preach not the gospel." Paul was willing to deprive himself of this power (or right) that belongs to those who do preach the gospel, rather than not to preach the gospel at all when conditions were as they were at Corinth. Paul said to these brethren: "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Oh, what a sad condition that church was in, yet with all this Paul was willing to spend and be spent in preaching the Gospel to them freely. Paul asked these brethren: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" He then says: "I robbed other churches, taking wages of them to do you service." 2nd Cor. 11: 7-8. This shows there were at that time other churches that were faithful to-

ward those who preached the gospel. They put into ordained concerning those who preach the gospel. should live of the gospel. This enabled Paul to preach where necessity was laid upon him to preach. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void. We see that Paul did not contradict himself, neither was he putting his judgment against what the Lord hath ordained, but he did show that the church at Corinth was putting its judgment against that which the Lord had ordained concerning those which preach the gospel. They were willing for true gospel ministers to suffer want for the necessities of this life, and at the same time supporting false teachers that were working enmity in the minds of the brethren against Paul. But while this sad state of affairs existed in the church at Corinth, other churches willingly supplied Paul's needs that he might preach the gospel freely to the church at Corinth, and yet the church at Corinth should have ministered unto Paul with their carnal things, but as conditions were, other churches looked after Paul's necessities. Let us not forget Paul's words: "I robbed other churches, taking wages of them to do you service." Paul commends the other churches that he took wages from to do these brethren service. On the other hand, he rebuked this church for not doing its part toward those which preach the gospel as the Lord hath ordained. Paul said: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you. Forgive me this wrong." Paul's argument is that if he preached the gospel as he did do that he would be burdensome to some church or churches as the case may be. Here Paul asked this church at Corinth to forgive him this wrong. That is the wrong of not being burdensome to them. For it was a fact that while he had not been burdensome to this church he had robbed other churches, taking wages of them to do this church service, and yet Paul proposed to keep right on as in the past, and that was not to be burdensome to the church at Corinth. Paul said to the brethren at Philippi: "Now ye Phillipians know also that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only." For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift but I desire fruit that may abound to your account. Paul commends these brethren for their liberality in ministering to his necessity, and best of all Paul assured them by saying: "But my God shall supply all your need according to His riches, in glory by Christ Jesus." No church need have any fear of being left in want for doing what the Lord hath ordained that they should do. Jesus said: "But seek ye first the Kingdom of God, and

His righteousness, and all these things shall be added unto you." Oh, what precious promises to those that love and obey their Savior. Paul believed this, therefore said: "But my God shall supply all your need." Note how positive Paul spake, but my God shall supply all your need, according to his riches in glory by Jesus Christ. These churches referred to by Paul recognized that Paul and his collaborators in the gospel were chosen of God to preach the gospel. They also recognized their duty to minister to them of their carnal things, not only when present with them, but saw to it whenever opportunity opened up to send them such as they needed, that they might continue to preach the gospel as necessity was laid upon them to do. Here we see the churches working hand in hand with God's called ministers that preach the gospel, with the assurance that God shall supply all their need. I want to call attention once more to these words of our text. But I have used none of these things, neither have I written these things, that it should be so done unto me. I hope I have made it clear that Paul here refers to the church at Corinth and not to the churches that did minister to his necessities. He did use the things that they sent him. Paul has not given any excuse for any church doing as the Corinthians did. They were living as though the Lord hath not ordained that they which preach the gospel should live of the gospel. They were living in open rebellion to that which the Lord had ordained. In my opinion their present ministers were not preaching the Gospel, but were Satan's ministers referred to, 2nd Cor. 11: 13-15. Those ministers would work against any gospel minister. This should be a lesson to all gospel ministers, and also to every church of Christ, lest they do as this church at Corinth did do—reject gospel ministers and receive Satan's ministers, and pay them for their preaching. Paul said to them: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it. Neither yet now are ye able." 1st Cor. 3 1-2. These brethren were carnal, therefore received carnal teachers instead of gospel ministers. Evidently that was the greatest trouble with this church that they could not discern between a true gospel minister, and carnal teachers. One preached the gospel, the others did not preach the gospel, and yet were supported as though they were ministers of the gospel. The fact was they were false apostles, deceitful workers, transforming themselves into the apostles of Christ. Read 2nd Cor. 11: 13 and connections. Evidently there are many such churches today that have been deceived by such false teachers. Now because these transformed ministers have deceived God's dear people by taking advantage of their weakness, and being carnal, is no excuse for those who are spiritual in not doing their duty toward those which preach the gospel. It yet is true as Paul did say: "Even so hath the Lord

ordained that they which preach the gospel should live of the gospel."

(To Be Continued)

Joseph Ford.

Box 516, Seneca, Kans.

"OMINPRESENCE."

God is a Spirit, and seeketh such to worship Him, as do worship in spirit and in truth. He fills immensity, therefore He is everywhere at the same time. This being true (and it is) we have wondered where the spirit of God (which the Arminians tell us, strives for a period of time to save a hard hearted sinner, and finally leaves him, and takes its everlasting flight) would go, or where the place might be found that He is not, a vacancy being made, by His vacating a portion of this immense fulness which He fills. David realized that he could go anywhere and the Lord God was present, we only have to remember that God is, and beside Him there is none else. He is a God of love, of mercy, of pity and tender compassion, and also a God of justice, of judgment, of reproof. In the divine attributes of Jehovah, we see His everpresent relationship to holiness and righteousness as being causative, fixing the hearts of men and women and filling them with praise and adoration to His great name, taking them out of an horrible pit, and their feet from the mire and clay, establishing their goings, and putting a song of praise in their mouth, and His everpresent attitude toward sin and wickedness is overruling, so that the gates of hell shall not prevail against His church.

Montgomery, Ala.

J. J. Turnipseed.

MORE HELP.

On my trip to Montgomery last week I had the pleasure of meeting Elder J. J. Turnipseed. I was entertained in his lovely home. My father, Eld. W. J. Hull, of Headland, Alabama, met me in Montgomery. The time was spent very pleasantly.

Elder Turnipseed, after giving the matter serious consideration, finally agreed to join our staff of associate editors. I feel greatly encouraged to have this dear Brother join us. Elder Turnipseed is an able writer and contends for the truth and order of God's house. I am sure that the Baptists generally will be greatly comforted through his contributions to the Messenger.

I am now in Dallas. Hope to be able to attend some meetings in this country while I am here. I desire to state to the readers of the Messenger that I will take care of all correspondence on my return to the office in Atlanta.

Z. C. H.

Elder Turnipseed is a great gift and a precious servant of God.

L. H.

If you have a practice that is offensive to the saints, lay it down at once. You should not exchange the sweet fellowship of the Lord's dear children for some worldly practice.

L. H.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors... We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a.m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

Elder J. A. Taylor writes they had a good meeting at Vidalia 2nd Saturday and Sunday. Elders W. E. Cribbs, V. Y. Spivey, he and J. B. Wilson, their pastor, were present, and all preached.

We had a good meeting at Bethlehem last Saturday and Sunday. We are few in number, but we are in full fellowship with each other. The meetings are pleasant. There are a number on the outside that have a sweet hope that should unite with us. May God bless you and yours.

T. B. Ray.

I attended services on Saturday and 2nd Sunday in April at West Atlanta Church. I enjoyed my visit very much. Had good congregations, good singing and two joined by letter.

Reese Prather.

I received the Song Book. I think it is the best I have seen. I order two dozen.

B. Surles.

God is raising up more laborer in His vineyard. Brother Morgan Williams, of Bethlehem church, was ordained to the full work of the gospel ministry March 13th, 1920. The Presbytery consisted of Elders F. L. Fuller, J. K. White and Rees Prather. We trust Bro Williams will be a blessing to our cause. He is serving two churches already. For all this we thank the Lord.

Rees Prather.

A PERSONAL LETTER.

Elder Hull:

Dear Brother: As the churches desire me to I will send in the time and places of meeting of those I am trying to serve, and you can publish them if you desire. I am glad you have given space for this information as it is very beneficial many times to those wishing to visit other churches. We are always glad to have all visit us that can, especially God's humble servants. We would be very glad for you to visit us. We are all in peace and sweet fellowship. I visited Elder C. H. Cayce last week. Am so glad he is closer to us. I will enclose the places of our meeting, time and date. May God bles sand comfort you.

M. H. Woods.

CORRECTION.

In the April number of The Messenger, we published the obituary of Mrs. Johnnie Teel Thurmonds, which should have been Mrs. Johnnie Teel.

We trust this correction will be satisfactory.

The Publisher.

Dear Brother Hanks: I went to Hebron Saturday and 4th Sunday. Elder J. B. Wilson was there Saturday, but could not be there Sunday. I went first Saturday, and Bro. Wilson followed. Sunday Bro. Isaac Wilson opened services and I followed. I also tried to preach at Bro. Johnson's Saturday night. I felt like the Lord blessed me with very good liberty each time and the brethren seemed to enjoy the meeting. I felt glad that I was there. Asking an interest in your prayers. Your little brother in hope,

A. J. Banks.

Augusta, Ga., 213 Telfair St.

NOTICE.

Because of lack of help I am going out of the publishing business, and shall discontinue the publication of the Primitive Baptist Hymn and Tune Books. Notice will be given later who will publish the book. The sale of this book has been large and extensive, and the demand is still great. I regret to have to give it up, but necessity compels me. I can fill no more orders.

John R. Daily.

1022 Goodlet Ave., Indianapolis, Ind.

Eld. J. N. Dunnaway writes of a sister in Milner whom he baptized. He was shown her in a dream. He was very despondent and felt to be friendless when he retired Friday night, and he dreamed of fishing and caught this old sister who had a hope over sixty years. He told his wife that she was going to join the church and sure enough she joined on Saturday, and Brother Dunaway baptized her. A good sister near Reidsville, Ga., was shown Bro. Dunnaway in a dream and when she saw him, three years after the dream, she knew him. She joined the church and Brother Dunnaway baptized her and three others that day. The works of our Lord are wonderful indeed. How encouraging this was to that dear old servant of God. God can operate upon the mind while one is asleep as well as when he is awake. How thankful we should be that we have such a precious Savior.

L. H.

"In reply to McGee, editor of Freeman's Journals, the bishops and priests said: 'We are determined, like you, to take the possession of the United States and rule them. Let us, then, multiply our votes. Let us call our poor but faithful Irish Catholics from every corner of the world and gather them into the very hearts of these proud citadels which the Yankees are so rapidly building up.'—Two Witnesses, by Eld. G. W. Stewart.

Are you a nominal professor? Can you stay at home contented and treat the service of God with indifference? You should not forsake the assembling of yourselves together.

L. H.

MISTAKE CORRECTED.

I notice the following announcement, April 15th, 1920, Messenger of Peace: "Elder J. C. Jones, Providence permitting, will be with Elk Horn Church, Buell, Mo., the second Sunday in May.

"Mrs. Susie Elkins."

We wish to inform our readers that the "Elk Horn Church" referred to are only six or seven, who were excluded from Elk Horn church some months ago and are holding meetings at the Methodist meeting house in Buell, Mo.; an Elder by the name of Stewart Flannigan preaches for them. They claim to be Elk Horn church, since they were excluded. Elk Horn church proper holds her meetings at the old church at the regular time and place. We make this correction so none will be confused about the matter.

E. B. Bartlett.

Elder R. L. Cook will be with us at Stapleton Church Friday, Saturday and 3rd Sunday in June, as a member of the Presbytery to ordain Brother A. J. Banks, to the ministry.

NOT SOLD OUT.

"Biographical History of Ministers," sold out, "Theodosia Ernest," and "Ten Days in Search of the Church," sold out.

"Trial and Decision of Mt. Carmel Church" NOT SOLD OUT. But these are going fairly fast. Better order while you can get them. No book like it among our people. "Who are the Primitive or Old School Baptists; and what is their creed?" This book fully answers. 35 witnesses examined. This noted trial stenographically reported. 274 pages. Price \$1.50. Send orders to Gospel Messenger or to R. H. PITTMAN, Luray, Virginia.

The St. Louis Globe says: "It is the duty of every Catholic to vote for the Catholic candidate—Catholics must use the ballot to promote the cause of the church."—Two Witnesses, by Eld. G. W. Stewart.

The Roman Catholic church has murdered sixty-eight millions of God's suffering saints, taught every false and corrupt theory on earth, robbed every civil government on earth, and is now fast plotting for authority over civil affairs. J. H. F.—Two Witnesses, by Eld. G. W. S.

Preachers are a great blessing to the churches. They should not be lords and bosses, but little children at the feet of their brethren. L. H.

If you have a hope in Jesus tell it to the Church and follow the blessed Savior in His ordinances. It is so sweet to follow Jesus. He is your dearest and best friend.

L. H.

CONTRIBUTIONS

We will maintain this department for the purpose of receiving contributions to cover subscriptions to The Messenger, to be sent to brethren and sisters who are not financially able to pay for it. All contributions will be appreciated.

Dear Brother Hull: Enclosed find money order for which send me the Gospel Mesesnger, and balance I contribute to send to ministers and widows. I wish you much success in publishing this valuable paper.

J. A. Madden.

Abraham Lincoln said: As long as God gives me a heart to feel, a brain to think, one hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of every American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them as traitors!

Brownson says: "It is the intention of the Pope to possess this country undoubtedly. In this intention he is aided by the Jesuits and all the Catholic priests and prelates undoubtedly, if they are faithful to their religion!"

The St. Louis Globe says: "It is the duty of every Catholic to vote for a Catholic candidate. Catholics must use the ballot to promote the cause of the Church!"—Eld. G. W. Stewart's Two Witnesses.

"Freemasonry was organized in London in 1717." Mr. Blanchard shows:

1st. That godless and wicked men offer prayers in the Masonic Lodge.

2nd. "That Chase, in his Digest of Masonic Law, gives a large number of Grand Lodge decisions, the general purport of which that Masons are required to believe in God, but are not asked to accept the Bible as God's word or Jesus as the Son of God, and hence in their creed and ritual the very name of Jesus is carefully excluded.

3rd. As to the character of Masons, he quotes from Masons themselves as follows:

A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremongers, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-seeing Eye Looks down upon.—Note by Daniel H. Whitney.

John Quincy Adams denounced the bloody oaths of Masonry, and James Madison, another president of the United States, also publicly protested against them. Lincoln was not a member of secret socie-

ties. The great merchants, the great scholars, the great preachers, the great evangelists, the great philanthropists of our country have never been known as lodge people. Where they have spoken on the subject they have condemned the principle of secret association just as Jesus did.

I preside over no lodge, nor have I been in one more than once or twice during the last thirty years.—George Washington.

"In my opinion the imposition of such obligations as Free Masonry requies should be prohibited by law!"—Daniel Webster.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. * * * Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men.—D. L. Moody.

We will not tolerate our members uniting with the Masonic order or other infidel societies.—Augustan Lutheran Synod.

—See Elder G. W. Stewart's Two Witnesses.

The Philadelphia Association, 1792, states: "Is it orderly for a church to hold communion with a member who frequents the Free Mason lodge? Ans.

Moultrie, Ga., Sept. 19th, 1919.

Dear Brother Hassell:

The enclosed is from the pen of John Gadsby, and appeared in the January number, 1883, Gospel Standard (London, Eng.) John Gadsby was born Nov. 19th, 1808, and died Oct. 12th, 1893. He was editor of the Standard at the time of his death. The position taken by Elder Gadsby is the position all true Old Baptists hold today. Remember me at a throne of grace.

Yours in love,

Jno. M. Norman.

"IT DOTH NOT YET APPEAR."

John says, "It doth not yet appear what we shall be." I was struck in reading Tyndall's translation of this passage. He says "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but, when it shall appear, we shall be like him." Ah! my friends, it will appear then what we shall be. And when it doth appear, what then? Why we shall be like Christ. Now we appear to the world like other men, carrying each one his own heavy burden, and many of us like Jeremy, weeping as we go, bowed down beneath our pilgrim's grief; but it shall not always be so. The time is coming when a change will be effected, and we shall be manifested; for, wondrous thought; when Christ, who is our life, shall appear, we shall be like Him. O height of bliss and glory to be like Him! But how are we to be like him? In what are we to resemble Him? We shall not be like him as He was down here, despised and rejected, "a man of sorrow and acquainted with grief." We shall not be like Him when He came to His own, and His own received Him not. We shall not be like Him at the grave

of Lazarus, with visage marred and, eyes filled with tearfulness and sorrow. No, not like Him in Gethsemane's garden when the ground was stained with His clotted blood. Not like Him in Herod's hall, when Peter denied Him, and all of His disciples forsook Him and fled. Not like Him when He hung upon the accursed tree, and amid the horrors of that dark and awful hour, he cried "My God, my God, why hast thou forsaken me?" Ah! no, but like Him in His glory. For says Paul, "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like His glorious body, according to the working, whereby He is able even to subdue all things unto Himself." We shall be like Him, the risen Savior, the glorified Christ; like the fragrant Rose of Sharon, not withered and drooping, but blooming in Immanuel's land; like the star of Jacob, not obscured among clouds and storms, as of old, but shining forth, with a light far exceeding any other; like the glorious Sun of righteousness, not under eclipse, as on Calvary, but pure, glorious, unclouded.

But I cannot describe it, because it doth not yet appear what it shall be.—The Gospel Standard, London, England.

Dear Sir: In the Gospel Standard, October number, I notice an answer to a question relating to musical instruments used in places of worship, saying, "There is no warrant for such in the Word of God." I should be very much obliged for your opinion of the exhortation to praise God with all kinds of instruments, contained in the last Psalm.

Yours truly,

T. B.

Answer.

The use of musical instruments formed a part of the service of the Old Testament ceremonial law. When we said there is no warrant in the word of God for the use of such in spiritual worship, we judged every one would fully understand us to mean the worship of the New Testament; the other being done away (Heb. 7: 18; 8: 13). Why plead for the use of instruments of music, and leave out the dance? There is the same exhortation for the dance as for music: "Praise Him with the timbrel and dance; praise Him with stringed instruments and organs" (Ps. 150: 4); and the dance was practiced by Miriam and the women with her. The temple had its ritual. The priest recited the Ten Commandments, offered up the daily sacrifice morning and evening, and chanted the Psalms to be sung during the service, accompanied by "trumpets and cymbals and instruments of music." (1 Chron. 16: 42; 2 Chron. 5: 12). But instrumental music has no place whatever in the spiritual worship of God.

By what authority does any one assume the right to pick out one or more of those typical rites and introduce them into the heart service and worship of God? Spiritual religion is a contrast to this

Popish mockery, and opposed to the farrago of superstition, called "ritual." All the Levitical rites are swallowed up in Christ; and He who attempts to rake them up and add them to Christ, carnalizes the worship of the Savior. Alas! Antichrist rules with a high hand; the church of England is going post haste after Rome; and the general Dissenters are trying to outrun her. And are lovers of truth starting on the road after them? Suffer us to remind them that the church is planted by the Savior, and is renewed by His grace to worship Him in spirit and in truth; and hence must wage war with all opposition to His spiritual Kingdom. We therefore repeat that there is no warrant for the carnal service of musical instruments in the house of God, any more than there is for carnal professors to form part with the righteous.—J. Gadsby.

CORRESPONDENCE

Elder Zack C. Hull:

Dear Brother in the Lord: When I was with you at the meeting at Phoenix City, Ala., I promised I would write something of the meeting and of my trip among the brethren of Alabama. I, indeed, enjoyed the meeting at Phoenix City; as I, there, had the pleasure of meeting so many of the preaching brethren whom I had never met before, as well as meeting some that I have long known and dearly love. It is indeed a blessing, far beyond my ability to express, to have the pleasure of meeting so many of God's dear children, and bearing a part with them in the sweet service of the Lord. I was so low down and despondent when I reached my home, that I did not feel like writing; as you know, I failed to learn where to go to meet the appointments I understood would be made for me, so started back in the direction of home, expecting to stop and spend some time in the bounds of Mt. Zion association; when I reached Birmingham, I felt the need of a lunch, and set my grip down and proceeded to get something to eat; and when I returned for my grip some thief had taken charge of it, and I was left without any clothing; so you see, I had to start for home where my wife could patch up my old rags. I had never before heard of a thief that was so low down as to steal the clothing from an old crippled preacher. Well, I only stayed a few days among the Mt. Zion people, and then came home. Our meeting here in the city, has just closed, and I am glad I can say we indeed had a pleasant meeting. Elder H. P. Houk was with us, and did some good preaching which I believe, was heartily received by a large congregation. We went to the water Sunday morning and baptized one dear brother, after which we repaired to the house, and after listening to a message from the Lord, from the lips of our precious brother, we then partook of the bread and wine, and engaged in washing each others' feet; as the good

Lord directed his dear children. I have ever been at a great loss to understand why it is that some good brethren and sisters, who claim to be Primitive Baptists, fail to observe this sacred and delightful service. In all that has ever fallen to my lot, in the house of the Lord, there is nothing that affords me more joy of soul and gladness of heart, than to be allowed to bow at the feet of my brethren and wash their feet, as I verily believe the Lord not only gave the example, but commanded His followers to do: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Let others do as they may; but for me, I do hope I may yet, while I live, have the sweet association of God's dear children in this delightful service. I am now looking forward to the meeting of our Association here with our church, on Friday before the second Sunday in August. I trust that we may have many of the dear saints, from a distance, visit us, and especially, the ministering brethren. I am enclosing you herewith post office money order to pay my subscription to the Messenger I have been reading The Messenger for 38 years, and still hope to have it, as a constant visitor to my home, while I live to enjoy it. I have secured several subscribers and still hope to get others to become regular readers.

May the blessing of the Lord rest upon the paper, and may His guiding hand direct the editorial staff that much good may be accomplished by sending forth the paper from its new home is my earnest prayer.

Yours in hope of a sweet home beyond this world of affliction and strife.

R. O. Raulston.

ENDORSES THE MESSENGER.

Dear Brother Hanks:—I hope the dear Lord may direct your mind to be at our General Meeting at Beulah in May. I am sure we Old Baptists down here would rejoice to hear you preach again, as we have in the past. Those truths never grow old, and will stand when we are all cold in the dust. When every living creature on this earth is numbered with the pale nations of the dead, that same old Primitive doctrine, that they are advocating today (salvation by grace) the same doctrine Jesus preached to His disciples, when He was here on earth, will stand when this world is on fire. Though we know that the world despises this doctrine, it is the duty of every one of God's ministers to preach the word, and they should be faithful to leave nothing undone upon their part, for God sent them here to preach and tell His people their duty. Dear Brother, the Scriptures uphold you in just what you teach relative to the duty of the Lord's people to His dear old faithful servants. Why should anyone get offended at the truth? That does not excuse them at all, because the dear old ministers go through heat and cold, rain or shine, sleet or snow to teach, exhort and admonish the flock. I know they have

the cause of God's children at heart, and it causes them to rejoice at heart to see that their labor is not in vain.

Dear Brother, my dear old mother is among the missionaries, but she loves the dear old Primitive Baptist doctrine. I would be so glad to know that she could only see and understand as the good Lord has taught me. Thanks be to His great and matchless name who made me to know the truth when I heard it; and dear brother, I am sending you \$1.25 to pay for the Gospel Messenger one year for my dear old mother. I want her to get the paper and read it. I am sure she will enjoy reading it. Dear Mamma, I am sending you the Gospel Messenger, a paper full of the blessed truths of our precious Savior—the principles and doctrine will stand when all else fail. Dear Mamma, if you feel that God has pardoned your sins and delivered you from bondage and destruction, and given you a sweet hope of eternal life, and that salvation is of the Lord, if so, dear mamma, He commands such a one to go home to his or her friends and tell them how great things the Lord hath done for him, and also to come out from among the world, and be ye separate, and I will receive you, saith the Lord. My dear mother, may God show you the right way, that you may not follow those false prophets any longer. He tells us not to be carried about by every wind of doctrine. Dear Mother, read the Bible, take it as your that is able to save His people, His chosen, and follow Him in baptism, in the true church, the one that is built upon the Rock, that is Christ. Dear Mother, you know I used to say, "I would be anything but a Primitive Baptist," but thank God it was not as I thought, but God who shows mercy and translates His children out of darkness into His marvelous light of His Kingdom, the dear old Primitive Baptist Church, brought me to them.

Dear Mother, I love those dear people, above everything on earth, and oh, how could I live without them! I so much enjoy getting good letters from the dear saints. I read them with joy of heart. May God bless you dear mother, in your desolation and lonely life and give you both temporal and spiritual blessings.

Yours in hope,

Mrs. W. M. Lewis.

Hazlehurst, Ga.

Williamston, N. C.

Elder Lee Hanks:

Dear Brother: May it please the Lord to unite His people on the basis of pure, entire, unadulterated Scripture truth, no other basis will be permanent. I enclose herewith an article from one of our most zealous and highly esteemed mothers in Israel, whose writings many of the subscribers of the Messenger love to read. I heard, on the 4th Sunday in March, and she heard last Sunday, a certain minister He said, on both occasions, that "we are all thieves and adulterers and murderers" (just as though we

are not radically changed in heart and life in regeneration by the Holy Spirit, and as though Christ's salvation is not a salvation from sin—from the reigning love and practice of sin! "Such," says the Apostle Paul, "were some of you; but ye are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 9-11.) And again he says, "Sin shall not have dominion over you; for ye are not under the law, but under grace (Rom. 6: 14). "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof (Rom. 6: 12). Sin dwells in us, but by divine grace we must not let reign. The salvation of God is not only most gracious, but also most holy. I will that thou affirm constantly that they who have believed in God might be careful to maintain good works" (Tit. 3:8). The Elder to whom I referred, was for ten years a New School Baptist preacher, but seems to have gone from Arminianism to Antinominianism. He is gifted, sincere and zealous, and experimental, and has been publicly reproved by others of our ministers, but remains on extreme or unscriptural predestination.

In love.

S. H.

Eld. Zack C. Hull:

Very dear Brother in the Lord. As I have been a reader of the Gospel Messenger since I was a boy, and highly endorse the principles and blessed doctrine it sets forth, I desire to write you a few lines of endorsement and encouragement for you to press on in the noble work our dear old father in Israel, Eld. S. Hassell, has so graciously labored for. I pray God may lead, guide and direct you and enable you to keep up our dear Messenger, a messenger of peace, love and unity, which comforts many a little lamb of God, and cause you to be able to overcome all persecutions that await God's servants, and especially those that are in the work of publishing our dear papers. Many conflicts and trials await you. May God give you His rich sweet grace to bear it all and come out conqueror in being humble, loving and kind. I have not met you, but I hope to some day. I am well pleased with the way you have the Messenger arranged. It comes to my home every month laden with good news, and is a feast to my soul.

I shall try to secure all the subscribers I can for you. I will close by asking an interest in the prayers of all who chance to see this scribble from one of the least.

A brother I hope,

M. H. Woods.

Route 2, Box 23, Minden, La.

Elder Sylvester Hassell:

My very dear brother: It seems to me that the time has come again for me to cast in my mite for the Messenger, and the subject seems also to be this, the admonition of Paul to Timothy (1st Tim. 2nd chapter, 15th verse) "Study to show thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth." My dear kindred in Christ, we all who are born of God, as we trust, know that we were once dead in sin, blind, ignorant in our sense of the true and living God, aliens, strangers, and foreigners, but now are brought nigh by the blood of Christ, hence we are no more strangers, but fellow citizens with the household of faith. We are no more thieves, adulterers and murderers, i. e., in the practice of these things, but sometimes we can look back, with the children of Israel, on the waters of the Red Sea, and see the dead bodies of some of the Egyptians, but they are dead; and, "if ye are dead to sin, how can ye live any longer therein?" And in looking back over our past, we see so many things to make us hang our heads in shame; this to me seems to be a warning, not even to desire much less to do those things over again. I know we are sinners, and, as such, sin every day and moment of our lives, but to practice outstanding sin, is bringing reproach on the blessed cause of Christ, and trampling His precious blood under foot. And now, my dear brother preachers, "Study to show yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth."

Submitted in love,

Bettie Z. Whitley.

601 East Main St., Washington, N. C.

Elder Lee Hanks:

Beloved brother in the afflictions of the Gospel:

This stormy, rainy, cloudy morning, while sitting by my window at my boarding place, my mind is soaring away to the dear precious children of God, whom I love for the truth's sake. While sitting in a resting mood, my eyes fell on the letter I received from you last week and with it came an irresistible desire to reply to it.

I feel so poor and weak to write you, but I must confess I have an untiring confidence in Him, who is not only able, but who does bring strength out of weakness and light out of darkness. Brother Hanks, one of my school boys brought me your letter and words of mine are only tinkling sounds when I try to tell you what consolation it brought me. I couldn't keep my grateful tears from flowing, nor didn't try because I knew that the Lord had dictated that sweet letter. That evening papa came for me. He enjoyed your letter, too, also my dear mother and the rest. While I was at home I went to Ebenezer both days and was made so happy to meet the dear children of God and see signs of life there again. There was a large crowd out both days and much interest manifested. Dear brethren Willis and Tolbert both preached wonderfully of God's power in the salvation of His people. We have several younger brethren who have just entered the warfare. My heart aches with theirs in their trials and conflicts and rejoices in their joys and triumphs. I have ever tried to pray for the dear church every-

where especially Ebenezer, for that is the dearest, sweetest home I have.

Brother Hanks, I'm not glad of your trials, persecutions and afflictions, but I am glad that since it is your portion to suffer such that the Lord has blessed you with so much faith, fortitude, forbearance and humility. In my own trials and afflictions I have been encouraged to press onward in reading your sweet spiritual letters. Oh! I believe it is the desire of each heaven born soul to be more like Jesus, to be more devoted to His cause. I feel this morning that there is nothing too great for me to give up for His sake. He is so good to me, he has blessed me all the days of my life, and when those whom I have loved and trusted turned their backs on me He has said, "Be of good cheer for I am with thee and will never forsake thee."

Brother Hanks, I feel to know that unless the Lord gives me grace, I can't write or speak comfort to His children. Sometimes I rejoice that the dear old Baptists scattered abroad have found sweet comfort and fellowship with me by my letters, because it makes me feel that I have been led along the same way as they, and it is an evidence that it is my duty to write. I have ever been haunted with that feeling that I must write to my kindred. I have tried to quit, have wept over my imperfections and all like that but that doesn't satisfy my troubled soul. I sometimes feel reconciled to my lot and am made willing to suffer all for his sake. I know I love the children of God this wide world over and gladly could wash their feet if I didn't feel so unworthy, but oftentimes I feel like shouting when I am permitted to administer to their necessities even if I am the vilest, most sinful and most unworthy one of my Father's house.

I rejoiced when I read that you all were contemplating publishing a clean old Baptist paper. I feel to hope the Lord has put that desire in your hearts. I have seen so much wrangling through our papers that I didn't have courage to work for the paper. I would to God every dear child of God could see and feel the need of living free from controversy and wrangling and all in child-like simplicity live together as we ought. I believe a paper dictated by God's Spirit would bring much better feeling about. I want to be a subscriber for such a paper and will gladly do all I can for its progress. If I can, later on I'll buy an interest in it. I feel so unworthy to write for publication, but will say as God gives me utterance I will comply with your request.

I'm sending you a minute of our association and on a separate sheet, some names of Baptists I think will be interested in it.

May God bless your efforts and may it tend to unify the church and glorify his name.

Remember me when at a throne of grace,

Yours in hope,

Lessie Jolly.

Forest Star Route.

Carthage, Miss.

EXPERIENCE.

Dear Brother Hanks: When I was about eighteen I joined what some call the Christian Church (Campbellites) and I tried to live right and be a Christian for several years, and sometimes I thought I was all right; but the Lord showed me I was a sinner, and I felt to be the worst sinner. It seemed like everybody was good but me. I did not want to be an Old Baptist, but thank God, He made me an Old Baptist. When the Lord removed that awful burden and gave me a sweet hope, I wanted to join the Primitive Baptists, but there was no church close to where I lived. This was Sept., 1898, and I got to thinking about being baptized over and I did not know whether it would be right or not. My mother, Mary Abbott, got one of your books, Conflicts of a Poor Sinner, and I read it, and you made it so plain that to be baptized by a true minister of the Gospel, a legal administrator, that I prayed for the Lord to send some one where I could go and be with my people; and brother, I would have sent for you if I had been able to have borne your expenses. No one knows what a trial it is, only those who have had the experience, to have to stay out of the Church. Elders Easley and Garrett, Brother Easley and Sister Minnie Easley came to Siloam Springs, Ark., from Little Flock Church, at Rogers, Ark., and extended an arm. The first two meetings I was not able to go, but as soon as I got well I went, which was November, 1913. Brother Easley was there, and preached such a sweet sermon; it was food to my hungry soul. When he gave an opportunity for members, I went, but could not tell anything, only unworthiness. I was baptized the next day. It was very cold and misting rain, but I could hardly wait to get to the water. I have never been sorry that I did my duty. Now brother, I wanted to write and tell you how much comfort your book and your writings in the Primitive Baptist paper have been to me. I have been reading the paper a long time. I do not know how I would do without it as it is all the preaching I get. I have not heard a true Gospel sermon in three years. Oh! how I would love to hear you preach. I get so hungry. Dear brother, I hope the good Lord will spare you many years to feed His lambs. Dear brother, pray for this old sinner sometimes I hope, saved by grace if saved at all. May the Lord bless you is the prayer of an unworthy sister.

Mrs. Annie Williams.

Kansas, Okla.

Members who are convenient to their churches should appreciate it as a golden privilege, and should attend every service unless providentially hindered. Just think of this good sister, isolated from the sains and seldom hears the gospel. It is poor evidence of Chritianity for people to treat the service of God with indifference and seldom attend when they have an opportunity.

L. H.

Cynthiana, Ind.

Eld. Lee Hanks:

Dear Bro. in the faith: It is with great pleasure that I write you at this time and trust that it will be as gladly received. I think of you so much, and feel I would love to write you, but just let it pass from time to time, feeling my unworthiness, and knowing your time is precious, and well taken up.

Well, Bro. Hanks, we are all well, at present, for which I am so thankful to the good Lord. He is so good to us, blessing us with all our many needs.

I hope you and your family are well and enjoying life's blessing. I understand that you are in poor health the most of the time, that makes me feel sad for you. I know that one can't do the duties enjoined on him, as he would love to, when sick and afflicted. But Paul says that all these things are not worthy to be compared with the glory that shall be revealed in us. Those words are so encouraging to the poor children of God.

I received the last number of the Gospel Mesesnger which was very good. I must say I believe all it contains; it has been so comforting and instructing to me.

I have been taking the Messenger for several years and have found it just the same all along, contending for the same sacred principles for which the true Primitive aptists have always contended. It has taught me so many good things. How I wish that all the Baptists, the world over, would subscribe for it, read it and learn. I will do all that I can to get subscribers, for I feel interested in the good paper, and would like to see it well circulated throughout the country. It has caused me to love Eld. Hassell, Eld. G. W. Stewart, and many others by reading after them, and it is my heart's desire and prayer to God that He may bless and support you by His grace at this trying hour, that your labors be not in vain.

I believe the good cause is growing and will continue to grow by the help of the Lord.

Well, Bro. Hanks, I will now tell you of the act of old Big Creek Church. At our last meeting, you know the rules of our church, and that they are all good, if followed. But they have been passed up for so long and neglected or ignored, until we are drifting away from the old "land-marks" which our fathers have set. Seeing our fate, if we continued such a course, we decided by the help of God, to retain all of our rules and resolutions just as they are, and try to live accordingly. You know where that puts us, as we are the only church in this part of the country that stands as we do. On the secret order question, we will be alone after sufficient labor is rendered, providing they can not be reclaimed. Oh, how I wish that all of God's good children would turn from the world and come and be God's obedient children. Oh, the blessing there is in store for His obedient children! Somehow, I have felt so happy since our last meeting. Surely I have found rest to

my soul, and surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. Bro. Hanks, how we need the prayers of all of God's people. If I know my heart I want to live and walk exactly right, if I can try to please my Lord and not man. Well, Bro. Hanks, as I have written enough for this time, I will close. Asking your prayers in behalf of our church, me and mine.

Yours in hope of a better world. Write me some time.

Clarence Lowe.

P. S.—Elder John M. Thompson has promised to be with us at our May meeting if nothing prevents. 1st Sunday and Saturday before.

C. L.

We feel sure that in this act of yours in separating yourself from worldly secret religious societies, you have the endorsement of all true, loyal Primitive Baptists.

May God bless you.

L. H.

Dear Brother Hull: I received the March and April Messengers, and am much pleased with it. I hope you will be able, by God's grace, to make it a blessing to God's humble poor. Oh, I would be so glad, if it could be the will of God, for all true firm Old School Baptists to come together and henceforth dwell together in unity in faith and practice. The Mesesnger is all the preaching I get. I live so far from any of our churches. I was at Garden City in February. The Lord blessed us with a good meeting. I desire to go to Pratt City in May. My membership is at Kelley's Creek church. May God's richest blessings be with you and all the houseould of faith. Your brother,

D. Y. Leonard.

Dear Brother Hanks: I have just received those copies of the Gospel Messenger you sent me. I enjoy reading it very much. I will try to get all I can to subscribe for it. It is a good clean paper and all the Baptists, everywhere, should subscribe for it. I hope you can run it without advertisements. I think a Baptist paper should be strictly a religious paper. I am enjoying myself at the different churches in their sweet meetings. The Flint River is enjoying peace and good meetings. I was at Donaldsonville last Saturday and Sunday. I attended Union Church, it was my first visit to their church and it was indeed a heavenly place for me. I met Elder Petty, their pastor. He is indeed a precious man of God. They know how to treat a visitor. I wish you could visit us soon. I desire to visit you in your country. I shall be glad to hear from you at any time. Pray for me and mine. I feel to be a poor little unworthy sinner. Your little brother in hope.

Elder A. J. McLeod.

Climax, Ga.

Stroud, Ala.

Elder Lee Hanks:

Very Dear Brother in Christ: I have a great desire to write you again. I was just reading in your Gospel Messenger, and when I came to your piece, headed, "A Savior that Saves," I was more impressed to write. I feel in my flesh there is no good, but my Savior is good and on His promises I trust. Take that away from me and I have nothing to trust. I find Him a very present help in trouble. Yes, dear Brother Hanks, I wrote a letter to you over three years ago, I thought perhaps you might write just a line to poor unworthy me; but in just a little while my darling little boy, Heflin, was killed by lightning, then my troubles seemed more than I could bear. I forgot my letter, I had written you, but it soon came to me in print in the Primitive Baptist. Your lines below to me meant more to me than I can ever tell. I do wish I could hear you preach again. Oh, if you just could come to our church, Mt. Pisgah! Oh, the wheels of time are passing swiftly by and the dear ones whom we loved are going to their eternal home.

"And we are waiting here below,
Soon we after them shall go."

If I am not mistaken, in less than eight months, seven of our best members have gone to their eternal home. I say the "best," they were all so good. Surely none better ever lived than Deacon Lee Johnson, Sister Emily Stevens, Sisters Ollie Satterwhite, Susie Mobley, Crecy Meadows, brethren Green Freeman, Bro. Satterwhite, Elder Satterwhite's father. He lived to be nearly 91 years old, and if he had one enemy, I never heard of it. To know him was to love him. I did think so much of Sister Susie Mobley. She had been my lifelong neighbor. How I miss her. She always looked after strangers who came to church to see that they were cared for. She was so good to watch after those in trouble, and, always had a kind word for them. We are taught that by their fruits ye shall know them, and to know her was to love her.

A sister in hope of heaven.

Mrs. J. E. Nelson.

It is so good for us to so live as to be missed when we are gone. The good fruit borne begets fellowship. We so much appreciate this good humble letter.—L. H.

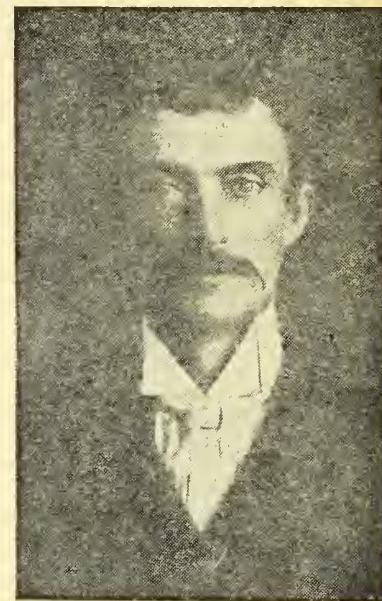
NOTES.

In China the Missionaries make very little progress. The Church Missionary Society baptized last year 167. How small is this number out of a population of 382,000,000, having an annual increase of over 4,580,000! At this rate, even if the population remained stationary, the society would not be able to convert China to Christianity in less than 1,680,000 years.—Two Witnesses, page 96, by Eld. G. W. Stewart.

OBITUARIES

Eld. J. B. Upshaw.

One year ago today father preached, at his home church, the last sermon he ever preached. When he had finished he told the audience that it was his last and bade them good-bid. I feel to say that he was loved by his home Baptists and other neighbors, by all who knew him everywhere. I would if I could express to everyone who loved and encouraged him in his pilgrimage here my deepest heart-felt thanks. But "inasmuch as ye did it unto the least of these ye did it unto me," saith Christ. We can never forget you, dear brethren, sisters and friends who were so faithful to him all along the way and to us in our great sorrow. Your kind words have helped much, and may God bless every one of you is my prayer.



Eld. J. B. Upshaw.

Father is gone from us, but he yet lives for the child of God never dies. We often feel his Christ-like spirit hovering over us encouraging us to press onward in the paths of righteousness. In his life was inscribed this motto: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," which command, we believe he obeyed, and which promise he received in its entire fulfillment. He truly gave his all in the service of God and rejoiced that he was counted worthy to suffer for His name. His continual prayer was that he might be kept at the feet of his brethren, and never bring a stain upon the cause he loved so well.

We miss our sacred earthly home broken up by his departure, we miss his daily godly conversation, his fireside prayer services, his continual admonitions to service to God, his open confidence and tender care, his sweet companionishp, and lastly but not least we miss the burden and privilege of our prayers for him as a ministering angel for God here in the service of Him. Oh, we miss him everywhere, but we pray for reconciled hearts. We feel that he would not have us sit in sackcloth and ashes, but could he speak would say as God told Job, "Gird up your loins like a man" and spend your days in praise and service to our God who is our stay, our shield and hiding place.

God's time had come for him to be released. He went, doubting nothing, to inherit the heavenly life he so much loved and of which he had several precious visions and revelations. We feel that he no longer sees through the glass darkly, nor knows in part, but when that which is perfect is come and he will see face to face and know as he is known. He abides in the beautiful city, the house not made with hands eternal in the heavens.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

A Daughter.

ELDER J. B. UPSHAW.

It is with a great degree of sadness and a deep sense of unworthiness that I attempt to write in memory of our dear departed brother and father in Israel, Elder J. B. Upshaw, who departed this life May 3, 1919. Such a wonderful man was he I cannot, without the help of the Lord, do him justice in what I may write of his life. I had the high privilege and pleasure of his acquaintance only a few years, but in that length of time, I learned to love him devotedly for the truth's sake. Something drew me very close to him, and for this cause, it was my desire that he should baptize me, which he did, coming fifty miles.

He called those that he baptized "his children," and if one ever expressed a desire to unite with the church and made known to him they had been with Jesus, he aid he carried them in his bosom, until they went with him into the watery grace, and then they left him and he felt easy. His request was that when he passed away to be kept out until they could all get there to look upon his body with the family.

His daughter that was ever by his side who shared all his sorrows and joys, wrote me that his was truly a mission to serve the poor, the broken-hearted.

Like Christ, it was his delight to visit the lowly, for his experience has carried him so low that he could get underneath the burdened and sorrowful souls and lift them up. Through all his life as a church member he first sought the kingdom of heaven. He was never too busy to attend his meetings.

The first few years, he felt his call to the ministry, he could hardly make the flesh resigned to do the will of God. But during the last fifteen years of his life he gave his entire life and time to the service of God.

He laid aside every weight and ran with patience the race set before him, looking to Jesus the author and finisher of our faith.

He fought the fight of the Christian warfare, the minister's warfare, and it can truly be said, "He fought a good fight."

In his last days, though sorely afflicted; he praised God all the time. God was with him shedding His glorious love to him. For fourteen days before his death he said he had known not the flesh, but was on the ship anchored by the hand of God. He had many bright revelations upon which his soul feasted and which he told in whispering breath to loved ones around. The last Scripture which he quoted that came to his mind was, "She hath done what she could." Truly he was ready to be offered up.

It was my privilege to sit by his bedside one week before his death and behold the sweet presence of Jesus in his face. He requested that we sing. "I have but one more river to cross," which we did and he joined in the chorus and truly he was ready to go.

We could say with one of old, "Precious in the sight of the Lord is the death of His saints." His companion and children so feel the need of him; his churches know not how they can do without him, but God knows best and will make all things right.

He was born in Walton County on Sept. 1, 1855. His parents were Tinsley and Fannie Upshaw. He was married to Emma Arnold Nov. 28, 1876. Nine children were born to them, two dying in infancy. The surviving children are W. F. Upshaw, of North Carolina; J. C., of Covington, Ga.; D. H., of Conyers, Ga.; Mrs. E. S. Herndon, of Social Circle, Ga.; Mrs. H. F. Bonner, of Rutledge, Ga.; Mrs. W. E. Brooch, Athens, Ga.; and Mrs. W. K. Swann, Monroe, Ga.

He united with Sardis Church in 1880; was ordained deacon; licensed to preach in December, 1906; ordained minister in April, 1911. He was laid to rest in Bay Creek Cemetery,

in Walton County. Funeral services were conducted by Elders R. L. Cook and J. M. Livsey. The large concourse of friends and the beautiful floral offerings proved what a good man he was. We would say to the dear companion to weep not for him as those that have no hope, for you have all evidence that he is sweetly resting in the arms of Jesus. To the dear children let me say, only try to emulate the life of your father, and God grant that when we stand before the King there will not be one left out, but shall be one reunited family in the Lord.

May the saving grace of our Lord and Savior Jesus Christ bless and keep you is my prayer.

In deep love and sympathy.

McDonough, Ga.

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LOIS BRANNAN.

M. H. THRASH.

It has become our painful duty to write a short sketch of the death of our beloved son, Monroe Thrash.

We was born in Meriwether County, Georgia, Jan. 5, 1879, and departed this life at Kirby, Arkansas, Nov. 9, 1919.

He was married to Miss Stella Ward, Dec., 1906. To this union three children were born, two boys and one girl.

In Jan., 1901, he had a nervous break down and we laid him out as dead. And he dates his hope back to this time. While we thought he was dead, the Lord gave him a hope in Jesus.

He joined the Primitive Baptist church at Kirby, Ark., and was baptized by his father, the second Sunday in Sept., 1915. He lived in full fellowship with the church until death. He was a merchant at Kirby, Ark. He was very attentive to his meetings, and on Saturdays would close his doors and attend his meetings. He was clerk of the South Arkansas Primitive Baptist Association. He enjoyed hearing "Salvation by Grace" preached. He endeavored to follow in the precepts and examples of Jesus.

He was a good citizen, having the esteem and confidence of all who knew him. He was a kind father and a loving husband. His wife said, "He never gave her a cross word." He never gave us the least trouble in his life, always obedient to our orders. We do miss him so much. It makes us feel sad to find his seat in the church vacant. We miss his sweet voice so much in singing. He was a great lover of singing. We will have to bow in submission to the will of God, feeling that he doeth all things well.

We feel that our son is at rest in that glorious home above where sin and sorrow can not come, and where he will never die again, but live in peace and happiness for ever and ever.

May the Lord console his dear companion in her sad bereavement and enable her to follow Jesus in whom he trusted. Oh! that the Lord would enable his little family to follow in his footsteps and at last meet him in that better world where partings are no more, where pain and sickness do not come. Oh! may the Lord throw a mantle of love and protection around the bereaved family. He leaves a wife, three children, father, mother, three brothers, and seven sisters to mourn our loss, though we mourn not for him as those that have no hope.

As there were no Primitive Baptist ministers in reach, the funeral services were conducted by Elder J. A. Shackleford, a Missionary Baptist Minister, at Salem church Nov. 10, 1919. A large congregation of relatives and friends, being present, after which his remains were laid away to rest until the morning of the resurrection. The Golden Gates were opened wider. A gentle voice said, "Come" and angels from the other side welcomed our loved one home.

(Written by his broken-hearted father and mother, Mr. and Mrs. D. M. Thrash.)

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23-24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adult bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing costly gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

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ATLANTA, GEORGIA

FOR HIS NAME'S SAKE

*"He leadeth me in the paths of righteousness
for His name's sake".*

Lead me in paths of righteousness--
Thus does the pilgrim cry;
He yearns to walk the shining way;
But let us question why
Is it because a boasting heart
Would have the world behold
His deeds of goodness, and exclaim:
"Ah! there's the finest gold!"

Not so with him whose every song
Is to Jehovah's name;
Not so with him who fondly seeks
To show another's fame.
He does not glory in the cup,
But in the Fount that fills;
He does not glory in the house,
But in the Hand that builds.

The Lord hath said that without him
His saints could nothing do.
And, viewing their own nothingness,
How oft they feel it true!
Then, if the flock is healthy, and
The sheep are seen to thrive--
Oh! praise the Shepherd, who, in days
Of famine, doth revive!

The fruitful vines, in silent tones
Tell of the dews they share;
The raiment of the child proclaims
The parent's tender care.
In every sermon that is preached,
In every song we raise,
Let all that's done in word or deed
Be done to Jesus praise.

—SELECTED.

The Gospel Messenger

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EDITORIAL

CHOSEN TO BE HOLY.

Eph. 1: 3-4.

God is essentially, infinitely, and eternally holy. He is the "Holy, Holy, Holy Lord God of Hosts." His Son is "holy, harmless, and undefiled." His Spirit is the Holy Spirit. He is holy in all His ways, and righteous in all His works. He is holy in His nature, and in election and predestination, in providence and redemption, in salvation and in judgment. He is light, and in Him is no darkness at all—the Sun of Righteousness, the fountain of all holiness in His creatures. The Holy Scriptures testify of Him. His elect angels are holy. His law and gospel are holy. He chose Israel to be a holy nation. His tabernacle and temple were holy, containing a holy and a most holy apartment. His priests and their robes and His altars and the vessels of the sanctuary and the offerings were holy. His prophets and apostles were holy. Before the world began He chose all His loved people to be holy (Gen. 1: 3, 4), elected them to obedience and sprinkling of the blood of Jesus Christ (1 Pet. 1: 2), predestinated them to be conformed to the image of His Son (Rom. 8: 29), who loved and gave Himself for them that He might sanctify and cleanse them, make them holy and without blemish, that He might redeem them from all iniquity, and purify them unto Himself a peculiar people, zealous of good works (Eph. 5: 25-27; Titus 2: 14), who saves them from their sins by His blood, and by the washing of regeneration and renewing of the Holy Ghost (Matt. 1: 21; Titus 3: 5-7); and the ministers of Christ are to affirm constantly that they who have believed in God should be careful to maintain good works (Titus 3: 8), which God has ordained that they should walk in (Eph. 2: 10). To all His children, God says: "Be ye holy, for I am holy" (Lev. 11: 26; 1 Pet. 1: 16). He chastens all of them that they may be partakers of His holiness and declares that without holiness no man shall see the Lord (Heb. 12:

5-10, 14). Nothing that defileth, or worketh abomination shall enter into His holy presence, but they who are written in the Lamb's book of life (Rev. 21: 27), He having loved them, and washed them from their sins in His own blood, and made them kings and priests unto God, His Father (Rev. 1: 5, 6), and they having washed their robes and made them white in the blood of the Lamb (Rev. 7: 14). The Holy Spirit, in the Holy Scriptures and in our renewed hearts, bears indisputable witness that the salvation of the Lord Jesus Christ is a salvation from sin, not only a salvation from the endless punishment of sin, but a salvation also from its prevailing love and power and practice.

S. Hassell.

QUESTIONS AND ANSWERS.

Question. What "world" is meant in John 3: 16, 17? Answer. All, not only Jew but also Gentiles, who heartily believe in the Lord Jesus Christ as their Divine-Human, holy, suffering, atoning, dying, risen, exalted, and interceding Savior—the world whose sin He takes away (John 1: 29)—the world for whose sins He was the propitiation or satisfaction (1 John 2: 2)—the world whom God reconciles to Himself by the death of His Son and the world to whom He does not impute their trespasses (2 Cor. 5: 19). Christ's sheep or people, for whom He laid down His natural life and to whom He gives eternal life believe in Him and follow Him, and they shall never perish (John 10: 15-30). As many as were ordained to eternal life believe (Acts 13: 48). In other passages the term "world" means all, both Jews and Gentiles, who know not God (1 Cor. 1: 21), who hate and persecute Christ and His people. (John 15: 18-20), who lie in wickedness (1 John 5: 19), who wonder after the beast (Rev. 13: 3), and for whom Christ does not pray (John 17: 9).

Question. What is meant by Rom. 10: 13-17? Answer. The Apostle Paul here says that all, whether Jews or Gentiles, who truly call upon the Lord in worship shall be saved; and that their thus calling upon Him proves that they believe in Him; and that their believing in Him proves that they have heard of Him; and that their hearing of Him proves that they have had Him preached to them by God-

qualified and God-sent ministers. He no doubt means that such is generally the case; but that it is not always so is proved by the scriptural histories of Adam and Eve, Abel, Melchizedek, Abraham, Isaac, and Jacob, Joseph, Moses, Ruth the Moabitess, and Saul of Tarsus, who became Paul the Apostle, to whom God preached the gospel directly Himself. So God spoke directly to all the prophets and apostles; and unless He speaks by His Spirit in the heart, there is no true faith (Rom. 10: 10; 2 Cor. 4: 6; John 16: 7-14; Gal. 5: 22; Titus 3: 3-7). Infants who die before their natural birth or in infancy, and idiots and lunatics, and many who are naturally blind and deaf can be saved only by God's immediate and almighty grace; and all true, inward, spiritual, and eternal salvation comes in this way, by the atoning blood of the Son of God, and the renewing power of His Spirit. Yet a God-qualified and God-sent ministry is a great blessing to mankind to exemplify the gospel of Christ in their lives, and to preach it with tongue and pen, to go wherever the Lord sends them by His Spirit and providence, and to baptize believers in the name of the Father and Son and Holy Spirit, to guide and feed and comfort and strengthen them with His truths, and to teach them to observe all His commandments, to admonish them of their obligations to God, and to reprove them if they go astray. After the Roman Catholics had lost Northern Europe by the Protestant Reformation, their Jesuitical Pope Gregory XV. in 1622 organized the First Missionary Board to propagate his false religion among the heathens; and since then most of the Protestants and Baptists have imitated his proselyting methods by education and by money. The Mohammedans and the Mormons are the most zealous missionaries in the world. It is not preaching the gospel of Christ to go over the world and proclaim salvation by human righteousness or outward ceremonial. On the contrary, it is a selfish and wicked attempt to deceive mankind in regard to the momentous realities of eternity—"Salvation is of the Jews" (John 4: 22). Jesus was born of a Jewish mother. The prophets and apostles were Jews. The Jews, for their disobedience, have, according to the threatening of God (Deut. 28: 63, 64), been plucked up from Canaan (Palestine), their own promised land, and scattered over all the world, carrying their (Old Testament) Scriptures which testify of Christ, whom they reject, but in whom many Gentiles have been graciously enabled to believe, and thus their rejection has been the spiritual enrichment of the Gentile world; but their Divine Deliverer (Redeemer) will come, and turn ungodliness from Jacob, and they will be saved, and their fulness or receiving will be the reconciling of the world, as life from the dead (Rom. 11). Of the fifteen millions Jews now in the world (far more than in former centuries), millions are anxious and ready to return to their "home land" when Great Britain is given the full protectorate over Palestine (as God promised that they should, Deut. 30: 1-10;

Isa. 11: 11, 12; Jer. 23: 3-8; Ezek. 37: 21-25); and millions of others are already in all the countries of the world, and do not have to be sent there by human boards and money, and know the languages of the people where they live, and do not have to go to school to learn them, and, being richly endowed with the Divine Spirit, will preach the gospel of Christ with pentecostal success to all flesh upon whom the Spirit is poured (Joel 2: 27-32; Acts 2).

Question. Where was Jesus when He washed His disciples' feet? Answer. In the upper chamber of a house in Jerusalem, Thursday night, April 6, A. D. 30, just before the last Passover. After this Passover, which He partook of with His disciples, Christ instituted the Lord's Supper, of which He did not partake. Matthew, Mark, and Luke do not speak of the feet-washing; and John does not speak of the Lord's Supper (though the spiritual meaning of the Lord's Supper is given anticipatively by Jesus in John 6: 22-63). In John 13: 2 the word "ended" is not in the original, and the word "served" or "ready" would be a more appropriate supplied word; it was before the Passover supper that Jesus washed His disciples' feet (John 13: 1). That the Passover supper was not ended is proved by John 13: 26 when Jesus dipped the sop, and gave it to Judas Iscariot. The supper at Bethany in the house of Simon the leper, when Lazarus sat at the table, and Martha served and Mary anointed the head and feet of Jesus, was on Saturday night, April 1, A. D. 30, six days, says John, before the Passover (Matt. 26: 6-13; Mark 14: 1-11; John 12: 2-11). The two days spoken of by Matthew (26: 2) were Wednesday and Thursday, April 5th and 6th, after Sunday, Monday, and Tuesday, April 2d, 3d, and 4th, during which three days Christ spoke the words in Matt., chapters 21, 22, 23, 24, and 25. The two days before, the Passover mentioned by Matthew (26: 2) were Wednesday and Thursday, April 5th and 6th before the Passover Thursday night. It was on Tuesday, April 4th, that the chief priests, scribes and elders met in the palace of Caiaphas, the high priest, to consult how they might take Jesus by subtlety, and kill Him (Matt. 26: 1-5). Matthew, after telling of this conspiracy, goes back a little (Matt. 26: 6-13) to speak of the supper at Bethany the previous Saturday night, April 1, A. D. 30. Jesus was born before Herod surnamed "the Great" died, that is four years before the beginning of the so-called Christian Era.

Question. Where does the soul of man dwell from the time of death to the resurrection of the body? Answer. The soul of the believer goes at once to Christ in Paradise (Luke 23: 43; Acts 7: 59; Philip. 1:23); and the soul of the unbeliever goes at once to torment (Luke 16: 23; Acts 1: 25). No human being on earth knows where these places are; it is enough for us now to know that, after death, the believer will be everlastinglly happy, and the unbeliever will be everlastinglly miserable.

S. H.

SAMSON.

Samson slew the lion and afterwards ate honey out of the carcass. Christ destroyed the works of the devil, the roaring lion, and afterwards was filled, satisfied with the great redemption He had wrought out for His people. He saw of the travail of His soul and was satisfied. This was sweet and the great delight of the Son of God that He had most completely destroyed every opposing power against His beloved bride whom He loved and cherished so sacredly. Every enemy was put under His feet. Jesus slew the lion of the law so that it could have no more power or dominion over His chosen. This honey is the sweet blessings enjoyed by the Lord's humble poor, when they experimentally receive the perfect atonement of Christ. Also there are lions of opposition in the pathway of the Christian, viz.: Doubts, fears, fleshly lusts, pride, covetousness, worldly conformity, indifference, envy, jealousy, evil-speaking, malice, back-biting, hypocrisy, unbelief, ingratitude, stubbornness, rule or ruin, etc., in the fleshly nature of the child of God, when he is enabled by the Spirit of God to subdue and overcome these he has sweetness and ecstatic joy of soul. These fleshly lusts that war against the soul is a most powerful and peace-destroying lion, and often keeps the child of God in disobedience, the result of which is death to his Christian comforts and spiritual enjoyments; but when he by the Spirit mortifies the deeds of the flesh he lives in sweet fellowship and communion with Jesus and His precious saints. He eats honey out of the slain carcass. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls." The lion of flesh must be denied daily, or we cannot be His disciples. Samson's strength was in his head; so the strength of all the chosen, the body of Christ, is in Christ, their spiritual head. Samson is also a type of Christ in his going to the Philistines, an inferior nation, to seek a bride for himself; so Jesus condescended to be made of a woman, made under the law, partook of our nature, sin excepted, to seek a bride for Himself from among poor sinners. He became poor that we might be rich; He became humble that we might be exalted; He died that we might live; He came to earth, took our place, and bore all of our sins in His own body that we might spend eternity in Heaven. Bless His Holy name—He wore our rags, that we might wear His spotless righteousness.

Samson slew more enemies in his death than in all his life, so Christ accomplished more (put away all of our sins; satisfied every demand of the law) in His death than He did in all of the many wonderful and most glorious and powerful works of His life. He slew the lion, we now are eating the honey. Jesus elevates us from our low estate and makes us kings and priests, having washed us from our sins in His own blood.

Samson removing the gates of Gaza, perhaps is typical of Jesus Christ removing gates of death, and

conquering every foe, by His resurrection.

Jesus, our spiritual Samson, can reverse the cunning craftiness of man's fleshly nature (tying the foxes' tails together) by pouring out His judgments (firebrands), and thereby destroying all the works of their own hands that which grow out of the earth—man's works. Shocks of corn is what we can plant and raise ourselves. Cain brought the tillage of the earth as an offering. God rejects all the works of the flesh. He accepts no offering in the absence of faith. Without faith it is impossible to please God. Faith is a fruit of the Spirit. May we all love, reverence, adore our great spiritual Samson who has done so much for us.

L. H.

The robe of righteousness Christ wrought out for His bride covers her all over and does not leave so much of her person exposed like the modern abominable fashions from wicked Paris. Mothers, beware of such fashions! Care for your precious daughters.

L. H.

The doctrine of the Lord Jesus Christ may be assailed and denounced by designing men, but it will survive all the combined attacks of men. The servants of God will, if necessary, hazard their life in the defense of the faith once delivered to the saints. Election of a definite number to grace and glory is a part of the faith once delivered to the saints. God elected or chose His people when there was none of them in existence. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139: 16.

"The Lord knoweth them that are His." They are His purchased possession, and will finally reign with Him in glory. Predestination is also a part of the faith once delivered to the saints. God purposed to call His people out of darkness and they should show forth the praises of Him who has called them out of darkness into His marvelous light. I am not going to argue that the Lord's people went into darkness according to predestination, but I will argue that they were called out according to the purpose of God. Of course the purpose of God did not call them out, God called them out according to His purpose. Grace was given the elect in Christ before the world began, and in the fullness of time Jesus came full of grace and truth and of His fulness all His people receive grace for grace. All truth, or all things that God works, work together for the good of all that are called according to His purpose. Redemption is also a part of the faith once delivered to the saints and should be earnestly contended for by them.

Paul, in speaking of those chosen in Christ before the foundation of the world, said: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1: 7. The people redeemed were the Lord's people before He redeemed them.

"He sent redemption unto His people." Psa. 111: 9. Jesus said, "I am the good Shepherd: the good Shepherd giveth His life for the sheep." John 10: 11.

J. S. N.

DOES HISTORY REPEAT ITSELF?

"Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings 18, 17. The prophet was accused of causing trouble, because he desired that Ahab and all Israel should be submissive to the commandments of God. The Apostle Paul and Silas were accused of being trouble makers (Acts 16: 20, 21), because they preached the truth and contended for righteous principles. This has been true with God's faithful servants in all ages.

In A. D. 249 Novation was so accused, because of his loyalty to God and Gospel order. Jesse Cox, page 156, Exposition of Revelations, 1873, says: "It seems that the first grand separation, or the first worth notice from their enemies, was that of Novation, A. D. 249. That there were others previous to this time is very clear. As that of Tertullian took place some fifty years before with others at Rome who remonstrated against the pride and profligacy of the Church at Rome, but had not been formidable enough to attract much attention from the enemy, but there were numbers who were dissatisfied, and only waited an opportunity for some to lead off and stand for the truth. They found such an one in the person of Novation, and then he is charged (as has always been the case, even in our day) with being the cause of the division, because he acted a prominent part. When the true cause was first a departure from Apostolic principles, and oppression, or taking from them that freedom and independence of the Gospel Church and imposing worldly institutions which the Christians could not bear."

Thus we see the grand principles, this dear man of God (Novation) stood for. On page 430, this same writer says: "On account of accumulating errors in government, Novation contended for purity of practice (there being no difference in doctrine) which caused a division." One page 150, he says: "Hence through the corruptions of the Bishops of Rome, many extravagant notions were imposed upon the people and church which caused a minority to rend off for the sake of preserving the faith and practice in its purity—and they were called by the majority schismatics or heretics. As the corrupt party had a majority they claimed to be the orthodox church as they do to this day."

In Mr. Orchard's history we find the following: "Novation with every considerate person was disgusted with the hasty admission of such apostates to communion and with the conduct of many pastors who were more concerned about numbers than purity of communion. Novation was the first to begin a

separate interest with success, and which was known for centuries by his name.

Again, Orchard, page 52, says: "The religion of the New Testament commenced with the descent, John, Jesus and His disciples were charged with innovations both at Jerusalem and other cities—John 1: 22; Luke 23: 2, 5; Acts 6: 28; 17, 7; 18: 13. Their want of conformity was a crime in the eyes of the unthinking or secularizing multitude. The genuine spirit of religion has been and will be preserved by those only who dissent from all the establishments devised by human policy." Genuine Old Baptists believe and practice the same things today. Novation contended for a complete separation of the church from the world. The apostles contended for the same. The Waldenses, who occupied the valley of Piedmont, beyond the Alps, contended for the same as did Novation. Let us notice the articles of faith of the Waldenses, Jones church history, pages 276-278.

"Art. 10. Moreover we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God. In articles of faith, the authority of the Holy Scriptures is the highest, and for that reason, is the standard of judging so that whatsoever doth not agree with the word of God, is deservedly to be rejected and avoided."

"Art. 11: On the other hand we confess that we consider it to be our duty to beware of false teachers whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature as well as to depart from the good works of the Gospel and to regard the inventions of men."

Dear reader, did Elijah cause the trouble in his day, or was it caused by Ahab and his father's house in forsaking the Lord and following after Baalim? Did John the Baptist cause the trouble when he rebuked King Herod for having his brother, Philip's wife? or would there have been such conduct to rebuke had the King acted lawfully? Did Jesus and the apostles cause trouble when they taught the people and contended for a complete separation of the church from the world? or did the people cause it when they wanted to mix the church and world together? Did Novation cause trouble when he contended against the corrupt practices of Cornelius and other bishops of Rome; or was it not their corrupt practices that caused it? Did the Baptists cause trouble in 1827-1829, when they opposed A. Campbell in his heresy, or was his heterodox principles the cause?

Did our people cause the trouble in 1832, when they wrote the old Black Rock Address and stood for apostolic principles; or was Carey and Fuller who started that Arminian movement, the cause? Did the Baptists at Luray, Va., cause the trouble when they withheld the new things introduced by E. H. Burnam, or was the introduction of these new things the cause? Did the Baptists of the South

cause the trouble when they refused to fellowship instrumental music in worship and a general tendency to modernize and babylonize the church, or did the Progressives who introduced those departures cause the trouble? If there had never been any departures from the faith and practice of the church there would have been no division. The ones introducing new worldly things are the cause of the divisions. "Mark them that cause divisions and offenses, and avoid them."

Dear reader, you can see that a proud worldly spirit has caused the troubles. Does history repeat itself?

Submitted in love,

E. B. Bartlett.

The greatest effort the world has ever known, is now and has been going on in great desires, so-called, for money, more money to win the world to Christ. In other words to teach poor sinners who are dead in trespasses and sins to know the Lord. The new covenant that is ordered in all things and sure, that is unconditional, as recorded in Jeremiah 31: 31 to 34 says: "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more. The great Apostle Paul says, Rom 2: 14, 15: "For when the Gentiles which have not the law, that is the law of Moses, do the things contained in the law, which shows the work of the law written in their hearts." Those Gentiles referred to by Paul evidently had been regenerated, and yet we are told that poor heathens are perishing and going down into everlasting shame and punishment unless preachers and money enough can be gotten to them to save them. Horrible indeed, is such a doctrine in the face of God's word, claiming that they thus sent, backed up by money, can teach poor sinners, dead in sin to know the Lord and thereby raise souls to or for Christ. While our covenant keeping God has said, "You shall not teach men to know the Lord, and Christ said, John 6: 44: "No man can come to me, except the Father which hath sent me draw him." So dear children of God, such teaching is in plain contradiction to the positive shall not and can not of our Head and Law Giver. In spite of false theories the foundation of our God standeth sure—the Lord knoweth them that are His. The storms of life with me, dear saints, will soon be over. May peace and love abound in the dear Old Baptist churches which is the visible church of Christ.

Written in love,

J. N. Culton.

Parents used to go to meeting and take their children with them Saturday and Sunday. Those

good days are past, and children do as they please, and parents often obey their children and the worship of God has become a secondary matter with many.

L. H.

SALUTATORY.

Elder Lee Hanks,

My dear Brother: I am giving my consent for my name to occupy a place with the names of the associate editors of the "Gospel Messenger, with a feeling sense of my unworthiness, and inability, yet with a great desire to see its columns filled from time to time, with a manifest glow of unifying love, and in all the writings of our precious yoke fellows, we humbly hope to ever see the spirit of meekness, gentleness, and charity, always avoiding vain jangling, and contentions over words to no profit, but always be found earnestly contending for the faith once delivered unto the saints, speaking only such things, as become sound doctrine, whereby one may edify, for it is needful that we labor together in love, shewing ourselves a pattern to the dear children of God in all good works. It shall ever be my aim, in all my feeble efforts, to contribute to the Messenger, to take heed unto myself, and to all the flock of God, and try and give no occasion for offense.

Unworthily,

J. J. Turnipseed.

416 N. Bainbridge St., Montgomery, Ala.

The light of true wisdom, shines unto the perfect day. Jesus, our Savior, is made unto us wisdom. No man knoweth the Son save the father, so it is God, who commanded the light to shine out of darkness, and the darkness comprehended it not, that hath shined in our hearts to give this knowledge of his glory, in the face of His dear Son, this is not an extracted knowledge through worldly wisdom, which man's wisdom teacheth; but only comes through that wisdom which is of God, hence we can truly say, "Oh! the depth of the riches, both of the wisdom and knowledge of God." It is indeed, a great deep which no man can fathom. "How unsearchable are thy judgments and thy ways past finding out, and we can see for a truth that Jesus, the blessed Son of God, is the wisdom of his saints; for no man knoweth the Father, save the Son, and He, to whomsoever the Son will reveal Him. The wisdom brings the knowledge of God, the very essence of which, is life eternal, and this is life eternal, that we might know God, and Jesus Christ, whom He hath sent. And this blessed Jesus is made unto us also righteousness, then, our righteousness exceeds that of the Pharisee, and he is our sanctification, set apart thereunto, or chosen in Him, to the end, that we should live together with Him, who, also is our redemption, by the one offering of Himself, He obtained eternal redemption for us.

J. J. Turnipseed.

Montgomery, Ala.

"PREDESTINATION."

According to the Scriptures, God predestinated the glorification of His people. Therefore they shall all be conformed to the image of His Son. The sovereign reigning grace of God, shall bring salvation (deliverance) to every one, whom God hath predestinated unto the adoption of children by Jesus Christ, and all, to whom He makes known the riches of His grace, are taught to deny ungodliness and worldly lust, and also to live soberly, and righteously, and godly in this present world. We have never found any Scripture that would tend to teach a child of God that his sin and wickedness, was just as glorifying to God, as his obedience in righteousness, neither have we found in all the Scriptures of divine inspiration, where God predestinated the act of man; but contrary to this, we find, that it has ever pleased the Lord to give to man a law or rule and regulation, and that all who observe these laws, rules, and regulations, to do accordingly, shall live in them; but on the other hand, the penalty shall be inflicted. Predestination is a glorious principle, being based solely upon the work of God, and a principle which old Baptists love, and for which they have ever contended; but they do not propose to be deceived by the devil, when he comes claiming predestination of all the acts of the creature.

J. J. Turnipseed.

Montgomery, Ala.

It was in the evening that the children of Israel "eat flesh," but it was in the morning that they were "filled with bread." It was in the evening that Jacob married Leah, but it was in the morning after the sun came up that he married Rachel. Those of our brethren who marry secret orders, marry in the evening after the sun has gone down, while those who are espoused to Christ, married Him in the morning after the sun came up.

We are not children of the evening or of darkness; we are children of the day and should walk as children of light. The moon, or the law, has gone down and the sun is now shining, and some of the children of God are so foolish as to be looking for the moon while the sun is shining.

J. S. Newman.

"Mr. C. H. Spurgeon says: 'The sovereignty of God in the dispensation of His grace shines throughout both the Old and New Testaments and throughout the history of the human race, and in every case of true conversion. It was shown, for instance, in the provision, not for fallen angels, but for fallen men; in Elijah's being sent to a Gentile widow dwelling in Sarepta, a city of Sidon; in Elisha's healing Naaman, the Syrian of his leprosy, while he cleansed none of the lepers of national Israel; in the salvation of the extortionate publican, Zaccheus, and the adulterous woman of Samaria, and the blood-thirsty Pharisee, Saul of Tarsus, and of the wicked John Newton and John Bunyan, and of every other sinner who shall be saved. This doctrine of the Bible and of Christian experience is perfectly consistent

with all Scriptural truths—with all the sweet promises of the Gospel to every hungry, thirsty, sinsick, soul. To be sure, when applied by the Holy Ghost, it strikes dead forever all the efforts of the flesh, all Pharsaic self-righteousness—like a potent hammer, it dashes out the brains of man's works, merits, doings and willings, while it pronounces over the dead carcass this sentence: It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; but then the best thing is done for a sinner that can be done as a stepping-stone to the act of faith. When a man is weaned from self, and totally delivered from looking to the flesh for help, there is hope for him; he is just ready to trust in Christ for salvation. * * * The impenitent sinner is an Arminian, and believes any day he likes he can turn to God and be saved. * * * Election is no discouragement to seeking souls; says Mr. Spurgeon; but would state the truth far more strongly in saying that **election is the greatest possible and imaginable encouragement to seeking souls**, because that it declares that every sinner, who feels the need of and longs for God's holy salvation, is already alive from death in sin because he has been quickened by God the Spirit, redeemed by God the Son, and elected, before the foundation of the world, to eternal life by God the Father; and thus, notwithstanding the opposition of the flesh, the world and the devil, his everlasting salvation in glory is just as sure to stand as that an unchanging and almighty God sits upon His throne; and, consequently, he is encouraged never to give up in despair his struggle with his spiritual enemies"—Hassell's Hist., page 65-6.

When the Apostle says: "By grace are ye saved, etc.," he includes the work of the Father in choosing poor sinners in Christ (Eph. 1: 4); predestinating them to be conformed to the image of Christ and to the adoption of sons (Rom. 8: 29, 30; Eph. 1: 5-7; 2 Tim. 1: 9); the giving of them to the Son (John 6: 37, 38; 10: 27, 28; John 17th chapter); the grace of redemption (Eph. 1: 17; Rom. 3: 24; Col. 1: 14; Tit. 2: 14; Heb. 9: 12; 1 Pet. 1: 18; Rev. 5: 9); grace of atonement, propitiation, reconciliation, etc. (Rom. 3: 25; 5: 7-19; Col. 1: 21; Heb. 1: 3; 9: 26, 28; 10: 14; 1 John 2: 1, 2) the grace of justification (Rom. 3: 24; 4: 25; 5: 9, 16, 18, 19; Rom. 8: 30; Acts 13: 39; 1 John 1: 7; Rev. 1: 5, 6); the grace of regeneration and new birth by the Holy Spirit (John 3: 3-7; 5: 21-25; 10: 16, 27; Eph. 2: 1-10; Col. 3: 1; Tit. 2: 11-14; 3: 5; Rom. 6: 17, 22, 23; 8: 2; 1 Cor. 6: 11); God's preserving grace by which we are kept from final apostasy; grace that enables us to serve Him with reverence and godly fear, and His resurrecting and glorifying grace. There is no end to the fullness of God's grace. We need His precious grace continually. Oh, to grace how great a debtor! Yes, every blessing for time and eternity is of grace. Grace must prepare us for acceptable service before our service will be acceptable.

L. H.

BE NOT DECEIVED.

Many false teachers have gone out into the world to deceive, if it were possible, the very elect, and if they bring to you another gospel, which is not the gospel, believe them not. Try the spirits, that is the teachers, and if they do not confess Christ is all in all, believe them not and bid them not God speed. Let no man deceive you, for, this cause, the wrath of God cometh on the children of disobedience. Judge their words and actions by the law and testimony, that is the Scriptures, and if they speak and act not according to that, it is because there is no light in them. Be loyal to God, even if you must forsake father and mother, and to be loyal to God is to be loyal to His word. If you do not confess Christ and His words before men, God will not confess you before the Father.

Many times you will hear them say, There is not much difference between us, come on and go or live with us; for we are all working for the same place, but this is not true with the child of God because the children of God know that they are saved by grace and not by works, for they are redeemed to God (not part of the way, but all the way) by the precious blood of Christ all works are excluded in eternal salvation. Be ye followers of God as dear children, and not in order to be his children, but because you are His children and walk in love, as Christ has loved us and gave Himself for us as a sweet smelling savior. He that will be a friend to the world is an enemy to God.

All Scripture is given by inspiration and is good for doctrine, reproof and instruction in righteousness that the man of God may be perfect and thoroughly furnished unto every good work. Error will wither away in the presence of truth.

God will uphold those who uphold His words, and will fight your battles for you and has promised never to forsake you and never to leave you alone.

Let us ever be shod with the preparation of the Gospel of Christ.

In hope,

W. L. S.

We often hear it said Old Baptists do not believe in spreading the Gospel. There is no people that has made greater sacrifices to preach the Gospel than Primitive Baptists. Others will not preach unless paid.

L. H.

Wonderful! indeed, it is to think upon such love as this. No wonder such love begets love! How could we keep from loving one so good, so kind, so compassionate, so merciful? And what a joy to feel in our very soul that He did love us. What a delight to feel that this love has been shed abroad in our heart, and that we in turn now love Him. Yes love Him, who has done so much for us, love Him whom angels delight to adore. And when we feel to know that we love Him, then we know that we should serve Him. Our very soul longs for Him, and our desire is to keep close to Him. But Satan often

comes between us, and we go astray, and pierce ourselves with many thorns. But though we fail, as we often do, His loving kindness never fails.

J. L. C.

"And all things are of God, who hath reconciled us to Himslef by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit: that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation."—2 Cor. 5: 18, 19.

The above tells who reconciled us to God, how we were reconciled, and that we now have committed unto us the ministry of reconciliation.

God reconciled us to Himself. He reconciled us to Himself by Jesus Christ, by His death, if you please, are we reconciled. And being reconciled by His death, we shall be saved by His life. Having been reconciled by His death, and saved by His life, He has given unto us the ministry of reconciliation.

God does the reconciling; He does it by the death of His Son. He gives, not another, but God gives to us this ministry. How sacred it should be to us! How careful we should be not to abuse it! J. L. C.

QUESTIONS.

(1) Is it according to gospel order for a church to bring charges against a sister church and withdraw from her before she gives her official notice of her grievances?

No. Official labor should be bestowed before a withdrawal from a church.

(2) Is it gospel order for a church to bring charges against a sister church and withdraw from her because she doesn't represent in the association by letter?

No. Since there is no Scriptural law violated. Many orderly churches do not belong to any association.

(3) Is it Gospel order to advise an association to withdraw from a sister association before Gospel labor has been bestowed upon the one that is claimed to be in disorder? No. Associations have no disciplinary authority. Discipline belongs solely to the churches. If churches, in a sister association, get in disorder, orderly churches should labor with the erring churches regardless of associational lines, and if they cannot reclaim the erring churches, the orderly churches should withdraw from the disorderly ones, and then let the association, holding the disorderly churches that are dropped by sister churches, drop their names from their statistical table. For the association to hold said disorderly churches would be lording it over God's heritage, and associational usurpation, or ignoring the Gospel labor of the Church of God. One association disciplining another association is unscriptural.

(4) Is it a sin worthy of death for a church to lose her interest in attending associations? Ans.

No. Associations have not the slightest authority over the churches. A number of our soundest and best churches do not represent in associations. If a church is sound in faith and practice, not representing in an association does not impair her standing.

L. H.

**AN ARTICLE WRITTEN IN 1890.
“SOME GENERAL REMARKS.”**

“My only hope of a better state of things—a time of prosperity and glory in Israel—lies in this: A general unity in doctrine, and a more humble, devout, sober and Godly manner of life in general. ‘The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings and abominable idolatries.’—Peter. It is our present manner of life that especially gives us character as professors. ‘Put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.’—Paul. The signs of the times seem to be portentous of the great evil of union of church and state, which means oppression and persecution of Baptists, as we never can sanction it. The student of history cannot but know this to be true.

The sentiment of the age, religiously, as voiced by Sam Jones, the novel and revolutionizing “Evangelist,” and Dr. T. DeWitt Talmage, “the world-renowned theologian,” and most influential Protestant preacher on earth, perhaps, is: “That God is powerless to save one man without another man to help Him save him.”—Jones. “That a church is built for one thing—to save souls.” That “not one man out of a thousand appreciates what the church is.”—Talmage. But it is “to save souls.” “May God arm us all,” he says, “for this work of matching royal souls from death to coronation. Can you imagine any sublimer work than this soul-saving? Let us make it simpler and plainer for people to get into the Kingdom of God. A man who heartily accepts Christ is a Christian, and the man who does not accept Him is not a Christian, and that is all there is in it. He need not believe in election or reprobation. He need not believe in the eternal generation of the Son. He need not believe in everlasting punishment. He need not believe in plenary inspiration,” etc. Evidently, this wonderfully eloquent and powerfully influential preacher aims at revolution among Protestants and gravitation towards Roman Catholicism.

Arch Bishop Ryan (Catholic) says: “Catholics and Protestants now associate more frequently and intimately, and understand each other better,” and that because of the enlightenment, and because of the high character of the American converts in the past, it is possible that some of the ablest defenders of the church in this coming century will be men who are at present in the ranks of her opponents.”

“Dr. Talmage says: “I move for a new creed for all our denominations, pure and simple, that would take the earth for God; that would be impregnable against infidelity and Apollyanic assault: that would be beyond human criticism. The denomination, whatever its name may be, that can rise up to that will be the church of the millennium, will swallow up all other denominations, and be the one that will be the bride when the bridegroom cometh.”

That (coming) ecclesiastical power that “will swallow up all others” will also swallow up the civil government, unless God in His providence forbids it. It may seem to the more credulous that there is no danger, or cause for fear, but we (Baptists) believe Roman Catholicism is the same deceptive, strategic, anti-democratic, and anti-Christian principle and power it has ever been. And while Archbishop Ryan says, “A magnificent future is before the (Catholic) church in this country, if we are only true to her, to our country, and to ourselves; that ‘she has demonstrated that she can live and move onward without state influence; that the atmosphere of liberty is most congenial to her constitution, and most conducive to her progress,’ etc., we are not unmindful of the fact that, in 1864, Pope Pius IX issued his “Syllabus of Errors,” claiming still the ‘church’s’ power to use temporal force. Also, so late as 1885 Pope Leo XIII issued his Encyclical Letter, “De Cinatum Gubernatione” (concerning the Christian government of states), enjoining upon all Catholics to devote all their energies to influence and control the politics of the world, and to remodel all states and constitutions upon Catholic principles.” (See Hassell’s Church History, page 582: 3). “It is a day of trial; organizations are shaking through the land, and perilous times have come. The dear Lord hide us when He ariseth to shake terribly the land.”—S. B. Luckett in *The Gospel Messenger*.

Dr. Philip Schaff, of the Union Theological Seminary, one of the brightest lights of the Northern Presbyterian Church, and a celebrated historian, with the majority of the young ministers, is in favor of expunging from the Westminster Confession of Faith all reference to the Pope of Rome as the Anti-Christ, and the Roman Catholics as idolators. (See Centenary, for Feb., 1890). While in Rome, Dr. Talmage was asked this question, “Don’t you consider it idolatrous to bow down to the Pope and to kiss his hands?” He replied, “No, I do not, I have no reason to suppose that deference shown to him implies more of the worshipful spirit than deference shown toward the President of the United States.” This expresses much. The respective claims of these two officials are very different; as different as absolute paternalism and democracy can be. Dr. Talmage also promises Catholics that there shall be a cross on the new Brooklyn Tabernacle, if not over the pulpit. I think it quite natural for those who believe God looks to the church to “save soul” (in the sense of regeneration)—or to one man to help Him save another man—whether Catholics or Protestants, to desire the union of church and state.

The Pope's "exceedingly complimentary allusions to the President of the United States," and "prayer for the American people and their country; the perpetuation of liberty and plenitude of God's favor," as expressed in his letter to Mr. Cleveland, should be viewed in the light of his encyclical letter as seen above.

"Times change, and men with them, but principles never!" Archbishop Ryan, in his sermon at Baltimore, Nov. 10, 1889, said: "Let us be cordially American in our feelings and sentiments, and above all let each individual but prove in his personal life and character his Catholic faith." "This "above all" fixes the Catholics supreme obligation to the Pope. All true Catholics belong to him. The Archbishop "regrets that in the last century Catholics have not done more for the colored people of the South and the Indian tribes, and says, "Let us now, in the name of God, resolve to make reparations for these shortcomings of the past." And Archbishop Ireland, of St. Paul, Minn., in his remarkable sermon to the colored people, at St. Augustine Church, taught that the colored line should be entirely ignored religiously and socially: that the only solution of the race problem lies in such equality in church, hotel, college and business pursuits. This policy by Catholics would carry many of the colored race into the Catholic church, and that would count at the ballot box.

"To the Roman Catholic," says the editor of the Houston Post, "the Pope is Christ's vicegerent on earth—his fiat is law." But the Pope erroneously contends that "the American Catholic places the church above the government in things spiritual, and government above the church in things temporal;" that "their voice has been heard in every council; their blood has stained every battlefield; their labor has helped to make great every state; their wisdom, eloquence and courage have done much to make the government what it is," and says, "so nothing can turn them against the mighty temporal structure they have helped to rear." Then, were this true, they would not be true to the Pope. His fiat would not be law to them. Let us not deceive ourselves with this. Temporal power is what "the church" wants and is grasping for.

"Men have made Gods of themselves," says C. H. Spurgeon; "they rely on themselves, and have no patience with talk about faith in God, and they have become their own providence and rewarder. Again: "We need an antidote for the poisonous doctrines proclaimed by a large part of the public ministry of the present age. * * * I am more and more persuaded that the good old Calvinistic truths, which are now kept in the background, are the great Krupp guns with which we shall blow to pieces the heresies of the day." Spurgeon said many things like this in his last days. It is said that "coming events cast their shadows before them." Evidently great changes are coming. "The time will come when they will not endure sound doctrine; but after their

own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."—Paul. But our consolation is that the redeemed of the Lord shall obtain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and join in "the song of Moses, the servant of God, and the song of the Lamb, saying, "great and marvelous are thy works, Lord God Almighty; just and true are Thy ways, thou king of saints."—Rev. 15: 3.

J. C. Denton.

Madisonville, Tex., April, 1890.

Some people think Old Baptists ignore the command given by our Savior, Matt. 28: 18, 19, because they have no boards to send their preachers. Jesus said to the eleven apostles: "Go ye therefore and teacher;" and "Go ye into all the world and preach." He did not say for a board or church to send them, but the command was "go." The apostles went as He commanded and preached the Gospel to every creature. See Col. 1: 23. There was no \$75,000,000 drive then. We do deny that Christ delegated that authority to any man, set of men, board, convention, or church to send His servants. He did the sending. The command was given to the Apostles and not to the church. The apostles filled their mission. Jesus calls, qualifies and sends his ministers (elders) forth now to preach. They preach the Gospel in love without charge, and have gone afoot, horseback, in buggies, wagons, carts, on trains, and autos to preach the Gospel. God sends them and they preach the power of God. Men and money send the world's preachers, and they preach men and money—preach law instead of Gospel. The hearers should lovingly and freely minister to their faithful ministry who preach the Gospel freely. L. H.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. And not only so, but we also have joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. 5: 10, 11.

Original Powell's Valley Association will convene with Rose Hill Church, Union County, Tennessee, about twenty-five miles North East of Knoxville, two miles from the Dixie Highway. There is a daily truck running from Knoxville within two miles of the Association. Our Association meets on Friday before the third Saturday in August. All orderly Baptists are invited, that is all who stand free from all men made institutions, and preach salvation by grace and grace alone.

May the Lord bless you and Eld. Hull in editing "The Gospel Messenger," and still continue to you His blessings.

We should like very much to have you visit us again.

Yours in hope,
Washburn, Tenn. Eld. A. J. Hopson.

HIRAM, THE WIDOW'S SON.

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to all works in brass. And he came to king Solomon, and wrought all his works." 1st Kings, 7: 13-14.

This man was specially prepared of God for the work which was committed to his charge. All the things which were to be cast were given to him to make. He did no work in the temple. If he was ever in the temple it is not so said. His work was done in the clay ground of Jordan. See verse 46th, and 1st Chron. 4: 17. "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." 1st Kings 7: 40.

This fully explodes the idea that Hiram, the widow's son, was killed in the temple before it was finished.

According to this record Hiram did nothing in the temple. He was not one of the masters in that part of the building. He gave no instruction there. None of the masons, nor other workmen in the inner part of that building, were under his supervision. His work was altogether outside of the temple, and he finished it all. All that was given to him to do. He never became a god to any of the workmen, so that they should in any way try to avenge his death. We are not told whether he went back into Tyre after he had finished his work there at Jerusalem, or whether he continued at Jerusalem, but we are told that he did all the work which was given to him to do.

There is a certain secret-religious order which teaches that he was killed before the temple was finished, and because he refused to give certain ruffians the master's word. This is a contradiction of the sacred word of God, as set down in this chapter, and the one cited in 1st Chronicles, 4th chapter. Now, how can one who says that he believes and loves the Bible allow himself to be mixed up with an order which flatly teaches just contrary to the Bible?

We, as the church of God, claim that the Bible is the man of our counsel. We claim that we go to that to prove our faith and practice. Then if we do not go by the teaching of the blessed book we are no better than hypocrites, are we?

How can true Primitive Baptists be mixed up in any religion which contradicts the word of God? How can they hold on to two distinct forms of religion the one in direct contradiction to the other? I do not see any difference in joining the Methodist, or any other denomination of religion, and in joining the religion of Free Masonry, Odd Fellowism, Knights of Pythias, Woodmen of the World, Farmers Alliance, or of any other order or Denomination. What is the difference? They all claim religion and charity, and the most of them pretend to believe in

the name of Christ. The best way that I know is to stand aloof from all of them and have no fellowship with their unfruitful works of darkness. Not unfruitful in the things of darkness; no, they are much more fruitful in the things and ways of this world than the church is. They all stand high with the world, and wear crowns of glory with the world. About the same as baseball or football, the rook table or any other place of amusement which the world follows after.

Have you thought of the fact that whatever is started in the world that becomes quite popular and appears to prosper the religions of the world will incorporate into their religion?

The Sunday School was not religious in its organization by Robert Raikes. It was for an advantageous purpose in a worldly way to the poor and needy, but as soon as the religious world saw that it could be used to their advantage they incorporated it into their church works. So it has gone on from one thing to another until now. During the world war the several governments started the money drive system to run the war expenses. See how quickly after the cessation of the war the several money-run religions adopted that system to run their religions and to advance their causes. So it is with all their works. They borrowed them from the world and its institutions.

If the religious institutions and denominations were to cut loose from the secret institutions of this day they would be about as far in the back-ground for numbers as the Old School Baptists are. The reason why they so outnumber us is because they incorporate everything and institution into their denominations.

That seems to have been one of the things of Rome. When she went to war with a nation and conquered them they took them and their gods into their nation. Thus she gave to every nation the privilege to have their own gods and their own worship right in their kingdom. This was a great conglomeration, a Babel. It makes but little difference what you believe today with the popular religions just so you go on and join in and recognize the other fellow and his religion as being as good and true as your own. If you do not do this of course you are very selfish and not fit to be recognized.

The word of God which commands His people to come out and be separate, and tells them that they are not of the world, because He has chosen them out of the world, is very unpopular now and must be kept in the background, or you will have to suffer the condemnation of men of every type. Even some of our own people want you to say as little about such things as you possibly can, lest some friend will be offended and stop coming to our meetings. They seem to forget that righteousness becometh the house of the Lord, and that we should be faithful to our God, even though all men hate us and forsake us. We are not to shun to declare the whole coun-

sel of God even if our brethren hate us therefor.

All I can see for us to do in these matters, is to not have any part with them nor their works. Keep out of them all and abide in the works of the Lord. (I say, amen to that.—L. H.)

What is the difference in joining with the religions of the world in funeral service or in protracted meetings? Is not either one of them a recognition of their religion? Suppose that I am called to attend the funeral of one who is to be buried by the Masons or any other secret order, and I go and hold that funeral, am I not partaking of their works? It looks that way to me, and I cannot do it, even if I lose friends by refusing to do so. I cannot join with the Methodist, Missionary Baptist, nor any other demoniation in funerals, because I cannot recognize them as Christian churches.

If the Primitive Baptist Church is not the Church of Jesus Christ, then I am not in it and have no part in it, for that is all that I believe or take any part with. I have no idea that I am mistaken in this thing, therefore it is the only people with me, and their doctrine is the only doctrine of truth to me. Therefore it becomes me to stand aloof from every other form of religion whether held by an open body or a secret body.

I do not believe in the Common Brotherhood of man for the Lord's people are a called out people, and made separate from all other peoples in this world. He has taken them under His own care, and He cares for them as a loving father cares for His little ones. He is ever with them for He carries them in His bosom, even the bosom of His love, and they are forever under His hand.

The dear Lord bless us to abide in the hope of our calling.

In hope and love to all who love this truth.

L. H. Hardy.

SOME OBSERVATIONS.

By John R. Daily.

When I was yet a mere youth and a young member of the church I became well acquainted with many secrets of Freemasonry. It matters not how. I am glad to inform the readers that I did not get my information by joining them nor did I procure my information by any illegitimate means. I leave the readers here to wonder how I came to know them. One evening while in company with some young friends, two of whom had just been admitted as "Entered Apprentice," in a lodge, which is the first degree of Freemasonry, one of the two said to the other, "Henry, a barber in shaving us could cut our throat across from ear to ear." Henry didn't seem to "catch on," and the question was repeated. Henry then said, "Yes, and tear our tongue out by the roots." I then "caught on," and immediately said, "Yes, bury our bodies in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice every twenty-four hours." This addi-

tion of mine greatly startled the two boys, who knew I was opposed to secret societies and did not belong to any. I helped them finish the awful oath taken by a candidate for admission to the first degree of Masonry. They each looked at me, then looked at one another, while I never smiled but inwardly laughed at their amazement. If I had then only gone to them and given the grip they had learned, and given its name "Boaz," they surely would have fainted.

While teaching my first term of school at the age of eighteen, a Grange was organized in a church house near, and I attended all the meetings preparatory to the organization, which were free for everybody. I heard the speeches in favor of the move, and learned it was to be rather a religious institution as well as an organization for business, and was to have its secrets the same as Freemasonry. I was urged to go into the organization, but stoutly objected. In a company of Grangers one day, who were wondering why I did not join, a man who had known me from my early youth, who was a Campbellite, said, "I know why John doesn't go into the lodge. It is because he has religious objections." I frankly admitted he was right, and was proud to do so. I knew it was against Old Baptist Principles and besides did not believe in secretism. My Savior had said, "Let your light shine," and I did not want to belong to an order where I couldn't do that, if, indeed, there was any light (good) in such organization. One day I found a book that had been dropped by one of the order, and from it learned all about their secret workings and false religion.

It is known by thousands of people I suppose that I have written a book, the title of which is "Secret Societies, their False Religious Principles and Corrupt Practices." I have the satisfaction of knowing of some good the book has done. I have a standing promise that if a member or non-member of any order I mention in that book will show me that I have made a mis-statement I will publicly retract. No response has come from that proposal. But many of the different orders and especially of the Freemasons have said in word and in writing that what I have published is true. Among these are Eld. R. W. Thompson, now deceased, who once was a Mason, but who gave up the order long ago, and Eld. J. J. Gilbert, and Eld. P. T. Oliphant, both of whom were once Masons. An aged Methodist minister wrote me from Tennessee, saying he had read my book, and heartily endorsed it as being true. He had been a Mason from his youth, but had renounced the order, and proposed to publish a full and complete exposition of the many degrees of the order if I would print the book for him or unite it as supplementary to mine. He said his life was of little worth, and it did not matter if the Freemasons did kill him, for he hadn't long to live anyway. Another man, not a Baptist, wrote me from Chattanooga, Tenn., recently, saying he had read my book, and

(Continued on page 18.)

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors...We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degrass Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a.m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

AT CARROLLTON.

Good meetings at Carrollton. Exhortations and prayer by Brother R. C. Merrell, followed by preaching by their esteemed pastor, Eld. J. M. Bagwell, good talk by Brother J. J. Holloway. Sun. 6th. Singing and prayer by Brother J. C. Brock, preaching in its fulness and simplicity by Eld. J. M. Bagwell. Eld. W. P. Merrell baptized his daughter-in-law, sister H. P. Merrell, at Bethany Church.

N. E. Denney.

Dear Brother Hanks: As an item of church news I will say that our union meeting convened at Bethel Church last Friday, Saturday, and Sunday. The Elders in attendance were Elders B. C. Caldwell, F. L. Fuller, Morgan Williams, Z. C. Hull, of Atlanta, and R. A. Thompson, of Ala. The meeting was well attended. Good order. These Elders were blessed to preach greatly to the comfort of the saints who were blessed with a hearing ear.

We have great reasons to be thankful to the dear Lord.

Rees Prather.

104 Fannin St., LaGrange, Ga., June 1, 1920.

I am filling appointments in the West Texas-Oklahoma Association. We have had some sweet seasons of joy and praise to eternal Kingdom. My first appointment was at Waiders Creek Church, the second Sunday, near Wellington where 3 joined. Eld. J. A. Jones baptized five Saturday and three Sunday. I was at the church near Eldorado, Okla. Here we met a faithful band of saints. The Lord has been good to us and I had a joyful time. Bless His holy name. Success to the Messenger.

Yours in bonds,

J. J. Edwards.

The meeting at Good Hope church in Gonzales county embracing the 4th Sunday and Saturday before in May is one to be long remembered. On Sunday old Sister McMillan and Bro. Sam Barron came back to the church and were joyfully received. The waters at this old church are greatly troubled and we look for a large ingathering soon and J. N. Baker was present and preached well.

J. S. N.

Eld. H. G. Mitchell, of Smyrna, Ga., was in the office a short time Monday. His visit was very pleasant. We have been associated considerably with Eld. Mitchell for two years. We appreciate his kindly admonitions. He is truly a father in Israel.

I was as Mesquite, Texas, at the regular meeting, the second Sunday in May. This is a lovely band of Baptists. I met our much beloved Brother, Eld. H. C. Marcum, whom I had not met in several years. I was so glad to meet Eld. Marcum again. He is an able, gifted man of God.

Z. C. H.

While in Dallas, I visited the home of Sister M. W. Miracle. It is a lovely home and I surely enjoyed the visit. I also had the pleasure of meeting Bro. Walter Prewitt again. Was at his home for only a short time. Brother Prewitt is a genuine old Baptist, and he knows how to make a fellow feel at home. He reports that the church in Dallas is renewed in interest, and that they are looking forward to brighter days. Brother Dearing called on me at my office there. He is a dear young brother. A notice of the meeting time in Dallas will be found in the Church Directory.

I attended the fifth Sunday meeting at Bethel Church, near Luthersville, Ga. It was my first visit in that country. It was pleasant, indeed. Eld. Rees Prather is pastor and is much beloved. I met several elders and brethren, whom I had not met in some time. It is such a sweet privilege to meet together with the saints of God in sweet fellowship. Harmony prevailed throughout the meeting. I surely feel unworthy of the kindness bestowed upon me during this visit.

Z. C. H.

Eld. Reese Prather, of LaGrange, Ga., has visited us at the office recently. He also visited us at our home. We appreciated the visit from Brother Prather. Eld. Prather is a man that does not only preach publicly, but as he goes, he preaches. His walks and conversation is Godly. Oh, that we could all manifest such a spirit in all we do and say.

Z. C. H.

We had a splendid little meeting at Fort Worth the first Sunday and Saturday night before. Good congregations were present, and much interest was manifested. Brother Earl Jeters came Saturday night and recited a reason of his faith, asked for a home in the church and was received amid rejoicing. We felt that it was good to be there.

Sunday evening following I baptized Brother Jeters in the beautiful little stream which runs through Sycamore Park, in the city. I felt very unworthy to lead the dear brother down into the water and bury him beneath the liquid wave, but I have the sweet consolation now, that as John baptized the Son of God, and as Philip baptized the eunuch, in the same manner, did I baptize this brother. And I feel content. The brother went on his way rejoicing, having the answer of a good conscience.

J. L. C.

Eld. J. J. Turnipseed, of Montgomery, Ala., reports that he and Eld. W. J. Hull have been filling

appointments in South Alabama. He reports good meetings. They have visited some destitute places, and churches have been revived. The Gospel should be preached in destitute places, and I hope there is renewed interest in many places in this particular. God's children are scattered in many places, and are deprived of hearing the Gospel preached. We should not neglect going to such places. God has a people in all communities.

CORRECTIONS FOR THE GOSPEL MESSENGER.

June Issue.

There were several errors in the last issue. The proof for the inside front cover was not corrected. On page five the heading as appeared was "Why Old Baptists Do Fellowship Secret Societies." It should have read: "Why Old Baptists Do NOT Fellowship Secret Societies."

Elder Cribbs was with me at Pleasant Hill first Saturday and Sunday. We had a pleasant meeting. That is a precious church to me. I resigned the care of the Church on account of the distance. I am growing old and feeble and cannot go so far to serve my brethren. My heart is with them. I trust I love all the churches and precious ministers.

L. H.

Brother preachers don't neglect poor destitute churches. The Lord has many children in sections where the truth has not been preached. Go and feed the sheep and lambs whenever and wherever God directs you. Preach the Gospel to them. Do not sugar coat it. Preach the gospel plainly and in love.

L. H.

We especially invite the brethren from all parts of the country to visit us. It is encouraging to me to have them call on me. I enjoy their company, and I want you to feel at home. Make the office of The Messenger headquarters when in Atlanta.

There will be a three days meeting at Cross Roads Church, north of Atlanta, near Buckhead, starting Friday before the second Sunday in August. We invite visitors especially to attend this meeting. Arrangements will be made to meet you at Buckhead, if you have no convenience. Remember the time of the meeting and come.

One was received at Elizabeth Church North Macon, in May, Elder J. A. Monsees, pastor, and one was received by experience and one by letter at the Fort Valley Church in May, Elder Swain, pastor, one at Stapleton Church, May 15th. Praise the Lord for His continued mercy.

L. H.

Bro. A. J. Banks and Elder McCorkle preached at Brethlehem Church near Statesboro 3rd Sunday in May, after which a deacon was ordained. Elders Swain, Byrd and McCorkle, presbytery. Elder Swain is pastor. Said to have been about 700 present.

L. H.

SPECIAL NOTICE TO PASTORS.

We kindly ask that you make mention of The Messenger to your congregation. It will increase our subscription list, which is very necessary, and it will place the Messenger in many homes where it is needed. If you love the principles advocated in our columns, we know you will not hesitate recommending it. We are striving to send out a paper that will be a spiritual blessing to God's children. We have no desire to advocate anything new, but to put the brethren and sisters in memory of the things, they formerly heard. If you can use some sample copies, let us know. We will be glad to furnish them.

We appreciate the work being done by our dear brother, Eld. J. J. Edwards, of Texas. He has been on a tour in Oklahoma. He reports good meetings, and has sent in a goodly number of subscriptions. Thank you Brother Edwards.

Eld. M. H. Woods, of Louisiana, reports good meetings in his country. We have received several letters, reporting meetings. We like the tone of his letters. He is doing good work for the Messenger in his country. If all will take the interest Eld. Wood and many others are doing, it would be such a great relief to us in conducting the paper.

Bro. E. P. Welborn sent us ten dollars to send copies of the June Messengers to many of the saints. Thanks, brother Welborn. How many more are willing to help bear the burden? We are sending out hundreds gratis and the cost of printing is so high, we shall appreciate all the help our brethren can render in circulating the Messenger. L. H.

We are greatly encouraged in the interest manifested by the good brethren and sisters in many parts of the country. Subscriptions are coming in far beyond expectations so far, since taking charge of the Messenger. Of course, cost of publishing continues to increase, and it will be very necessary that our list be greatly enlarged. If you are interested in it help us, let us know, and we will furnish you the means to obtain subscriptions, which will be very little trouble to you.

If the Lord wills I hope to be at Mt. Zion near Athens Saturday and 1st Sunday in July. L. H.

Eld. J. A. Moore of Houston, Texas, is to visit several of our associations in September and October. He is a good preacher and we gladly welcome him.

L. H.

Elders T. J. Head, D. M. Matthews, David Smith, West, Z. C. Hull, Brown, J. F. Lord, and the writer, live in Atlanta and a brother says there are about one thousand Primitive Baptists here. A good place to live.

ELDER LEE HANKS

Will (D. V.) fill the following appointments:
Emmaus (near Hogansville) Wed., July 14th.
LaGrange, at night;
Thursday, Lebanon;
Lanett, at night; Ephesus, Friday; Mt. Hickory,
Sat. and 3rd Sunday;

Macedonia, Monday; Mt. Pisgah, Tuesday; Zion's
Rest, Wed.; Wehadkee, Thurs.

We pray that the dear Lord will make this visit a blessing to His people. If the Lord's will I shall meet him at Emmaus and go with him the most of the tour. With love,

Rees Prather.

The Cuivre-Siloam association will convene with the church at Little Bethel, Warren Co., Mo., August 14, 15, 16 (the 14th being Saturday before the 3rd Sunday).

All trains will be met at New Truxton, Mo., on Friday the 13th. Those coming from the south will come by way of St. Louis and get tickets from St. Louis over the Burlington R. R. to New Truxton, Mo. Those coming from the west or north will also come over the Burlington R. R. to New Truxton.

We invite all old Baptists who are sound in doctrine and practice to come and be with us.

E. B. Bartlett, Moderator.

J. A. Williams, Clerk.

Dear Brother Hanks:

I have just returned from the Bear Creek Association. I never attended a better association. I filled appointments a few days before the association. I baptized one dear Sister Helms. She related an experience of 20 years. She said I can't leave the church, I want to be baptized today. There are many of God's dear children out of their duty in that respect. Christ said, "Go home to your friends." Paul was admonished to arise and be baptized and wash away his sins, that is the sin of omission.

The Association was held in Stanly Co., N. C. Eld. Sam'l. McMillon of High Point, Eld. Riner, from Georgia, also another brother, I failed to get his name, and a Brother Adams. The brethren were favored to preach the Gospel.

I love sound doctrine; it strengthens my feelings; it encourages the brotherhood to activity in the church. Our brethren are getting along nicely here in Virginia. We try to be contented with the goodness of God's house, and beware of extremes and extremists. We don't want any new doctrines and practice. Preach the word.

Affectionately,
J. R. Wilson.

Elder O. F. Hembree was ordained to the ministry at Corinth Church near Roswell, Ga., Saturday before 5th Sunday in February, and brother Willis Hembree was ordained to the ministry 5th Sunday in May.

L. H.

CHURCH REVIVED.

Eld. Z. C. Hull, my own dear son in the realm of nature and in the common faith, and Elder Lee Hanks, my yoke fellows (as I trust) in the Gospel of the Primitive Faith: I have just returned from old Consolation Church, Coffee County, Ala., where we had a grand meeting. This old church has been in a desolate condition for many years. Blind guides had arisen, teaching things they ought not, drawing away disciples after them. There were but two left standing fast in the faith, holding the old record, and they cried, "Come over and help us." Elder Turnipseed and I visited this destitute spot and examined their records and found that the foundation was laid by Elders Lee Hanks and John W. Parker, 1886. We decided the foundation was still good, and I agreed to serve them, and have made two visits, and had twelve additions to the church with good prospects for others soon. The house of worship had gone down, and it was a place of desolation, but now it is repaired with new windows and other additions. I feel to thank God and take courage that my efforts, in contending for the old faith and pointing out false ways, have not been in vain.

W. J. Hull.

Headland, Ala.

Indeed, this is good news, and should inspire our preachers to visit destitute sections and churches, and labor in love to build up the waste places. Their services are needed.

L. H.

We had a sweet meeting at Sardis church 2nd Sunday in June and Saturday before. Two dear sisters joined by experience, one was baptized and the other is to be baptized 2nd Sunday in July. We praise the Lord for His manifest presence with His people and for the presence of so many visiting brethren.

L. H.

We trust no one will think hard of us for not publishing his articles promptly. We have more good articles than space. We trust all will continue to write us good short articles giving good church news and on all important subjects. We appreciate your kind letters.

L. H.

The church at Cynthiana, Ind., has reaffirmed her loyalty to the faith and practice for which they have ever contended in being separate from all the institutions of men. She invites all her brethren who are willing to stand aloof from the world and are satisfied with the goodness of the Lord's house to visit her. A good move. May all of our churches do likewise.

L. H.

All who want our Song Books, Old School Church Hymnal, send in your orders at once. Each church should be well supplied with these books. Good for church, home, and singing schools in good old church music.

ARREARS.

Elder Hull is publishing the Gospel Messenger at a great sacrifice and expense. He is laboring to send forth a clean sound Old Baptist paper that will prove a great blessing to our cause. He has the utmost confidence in the dear old Baptists and their friends that they will not let him suffer in this laudable undertaking. A number are in arrears and the money is needed to support the paper.

Brother Hull does not want to send out duns to the readers, but feels confident they will pay what they are due. We trust all in arrears will remit at once, and all lovers of truth will do what they can to increase the circulation of the paper. We appreciate the good work done by so many in sending in for new subscribers. We thank you for every kind act and word. All who can, help us please. L. H.

My mother-in-law, Sister Edwards, died at Anson, Texas, recently, aged over 86. She was a great sufferer, but we feel sure she is better off and is now sleeping in the loving arms of Jesus. My sister, Emily Casey, aged about 80, fell asleep in Jesus recently. After much suffering she died at the home of our nephew near Enterprise, Ala. L. H.

Eld. W. T. Brown, near Richmond, Mo., has gone to his eternal home. He was very kind and brotherly to us when on our tour in Missouri. The bereaved have our sympathy. We feel sad to hear of so many of our precious servants passing away. How we miss them. Brethren, pray the Lord of the harvest to raise up faithful gifts in the vineyard of the Lord.

L. H.

A PRINCE IN ISRAEL HAS FALLEN.

We buried our dear brother Gold June 8th. A beloved man of God has gone from the evils of this world to bliss above.

I have been out among the churches since the first of May and find them generally in good health, but without many baptisms.

L. H. Hardy.

It is sad news indeed to learn of the death of this true humble, faithful, and gifted man of God. We first met Eld. Gold in Virginia, Aug., 1882, and have since met him occasionally and read his able writings with comfort. We dearly loved him and held him in high esteem as a prince in Israel. If some one will furnish his photo and his reasons for leaving the Missionary Baptists we will have them a cut made for \$2.50 and publish his picture and "Reasons for Leaving the Mission Baptists" in the Messenger. We are sure this will be of great interest to the Baptists most generally. May the Lord bless the bereaved family and Baptists. All who desire the Messenger will please subscribe at once so as to get the number containing the above.

L. H.

SOME OBSERVATIONS.

(Continued from page 13.)

was delighted with it. He said he had been a Mason for many years, but had given up the order before seeing my book. He said what I had published was true, but he knew so much more about the rottenness of the order, and he wished I knew what he did as I was so gifted in writing.

Why any of our people want to be connected with secret societies I cannot see. Some say it is for protection. I am now sixty-six years old, and have traveled thousands of miles by night and by day in my ministerial work during the forty-four years of my service, and have never needed such "protection." I never shall need it. I know all others can succeed as well in this respect as I have. Especially a Christian, and most especially an Old Baptist Christian, ought to be ashamed to confess that he is looking to such protection, having the promise of his God that He will never leave nor forsake him. Many go into these orders and stay in them because they think it gives them such an influence that they are able to succeed better in any achievement they may undertake. Thus the politician is thereby helped to an office, a lawyer thinks he will make a better success in his practice, a merchant imagines business will be better for him, etc. But is it right to join a religious order which is secret, take an oath not to reveal the secrets, which order holds to doctrines that are directly antagonistical to the doctrine of salvation by grace? This is true of all the secret societies. They are all arminian in doctrine and corrupt in practice, and wicked people are in them and participate in their heathenish religious performances. To be bound up in such a "brotherhood" is in direct opposition to the injunction of the Holy Word to come out from the world and be separate. Why our people want to be in such unholy alliance I cannot see. Oh, brethren, come out from them and be separate from the world! Like Paul, who said he would eat no meat while the world stands if eating meat should cause his brother to offend, if I believed them harmless I would not affiliate with them because it does cause great offense and is in violation to the order of Primitive Baptists as a denomination.

Elder Lee Hanks:

Dear Brother: I am sending you my check to pay for one dozen of your Hymn and Tune Books.

Mt. Olive Church, 4 miles south of Opelika, Ala. Regular meetings 4th Sunday and Saturday before, each month, 11 o'clock A. M. Elder J. T. Satterwhite, of LaFayette, Ala., pastor.

I am pleased with the Messenger so far, hope it will continue to have such correspondents and editors that will build up. Naturally, I preferred Elder Hassell's editorship and management to any one; but realizing his declining physical ability, I feel that it is best that he has shifted that heavy burden to younger men. Trusting that the same

who, so bountifully supplied him in spiritual things, will supply his successors.

If the correspondents and editors will not make an improper use of the Messenger, it will be a medium through which a number of us can get the benefit of the variety that is in store. May the Spirit of God direct all.

Your brother,

V. D. Mitchell.

Route 2, Opelika, Ala.

BIOGRAPHY OF ELDER R. S. BANKS.

Dear Brother Hull: I was born in New York City, March 14, 1831, moved to Zanesville, Ohio, 1834, moved to Meigs County, Ohio, 1840. In 1852 I joined the Free Will Baptists. They licensed me to preach contrary to my wishes, for I saw that I had joined the wrong people. I did not believe in their do as you please doctrine, neither did I preach it. "I preached Christ and Him crucified unto the Jews a stumbling block, and unto the Greeks foolishness (nonsense); but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I moved to Marion County,



Eld. R. S. Banks.

1855, and met for the first time the Primitive Baptists, Sept., 1859, at the Western association. I heard Eld. John Shanks preach. I knew that was the Gospel bell—blessed are they that know the joyful sound. Next I heard was Elders Cobb, D. S. Tannahill, and B. Hester. In the spring of 1860, I joined Little Flock Church, Marion County, Iowa. They soon ordained me to the full work of the ministry. I preached for six churches for seventeen years. In 1877 I was called to five churches in Mo. I served them twenty-five years. My first wife

was born in Tennessee, 1833. She was an Old Baptist, and we lived happily together for nearly forty years. She died 1901, leaving three sons living, and two sons and three daughters had died. The two sons and three daughters died in infancy. I was called back to Iowa in 1902 to meet with the Western Association. I married a Sister Thompson July 23, 1903. We lived happily together for nearly seventeen years. She died very suddenly, 7th of April, 1920. My son, David, died the same day of heart failure. Oh, how hard to give both up the same day, but they are both at rest. Their bodies died but their spirits went to God who gave them. They were born of the Spirit. I have not been able to visit the churches for several years very often; but I feel a great interest in the welfare of Zion. "Peace be in her walls, and prosperity within her palaces." "Salvation hath God appointed for walls and bulwarks." No weapon that is formed against her shall prosper; and every tongue that shall rise against her in judgment He shall condemn. Her righteousness is of the Lord. 'As the mountains are round about Jerusalem, so the Lord is round about Zion from henceforth even forevermore. For He is a wall of fire round about her, and the glory in her midst. She is a garden enclosed, a spring shut up, a fountain sealed, and comes up from the wilderness leaning upon her beloved."

Wishing you success with your paper,

Yours for truth,

R. S. Banks.

Bismarck, Mo.

EXPERIENCE.

Eld. Lee Hanks:

Dear Brother: I was born Sept. 8th, 1879, in Tallapoosa, Ala. I was reared to go to the Old Baptist Church, and when a little boy, I had serious thoughts about death and what would become of me. I looked upon death with great horror. Oh, the sad thought of leaving my loved ones behind never to see them any more! This condition, after many long years of grief and worry, trying to believe the doctrine preached by the Missionaries, I became miserable instead of finding comfort, and I finally became disgusted and quit going to their meetings. At the same time there was great trouble with me. I felt lost and nowhere to go. While in this condition I was at the district meeting at Swamp Creek in Coosa County, Ala., 1909. They had communion and feet-washing. I was the most miserable boy in the house. I could not behold the beauty of the church in the preaching of Elders M. T. White, R. B. White, J. R. Monk, J. S. Kelly, B. M. Jowers and others. It was announced that you would preach there on the eleventh day of August. If I have ever been able to see the church in her full beauty it was while you were preaching. I remember your text: "No man can come to me, except the Father which sent me draw him." "And I, if I be lifted up from the earth, will draw all men

unto me." You showed so plainly how Christ drew all His subjects unto Him in building His church, and who the subjects are, where and how they get to Him. From that time on I could not find rest out of the church, although I did not feel fit for the church.

As time elapsed the more miserable I was until I offered myself to the church and was baptized. I left a burden I have never felt any more, although I have many doubts and fears, and sometimes fear that I am in darkness and have not been born again and almost resolve to go to meeting no more; but I cannot find any rest that way. Sometimes, after I go I fear that I have acted the hypocrite and all this grieves me very much. There is no solid comfort, nor lasting joy on earth. I can sometimes say with David, "Then shall I be satisfied, when I awake with thy likeness." Sometimes, I think of a blind boy I heard of. A great physician told his father that he could cause the boy to see, and of course his father was very anxious to have his boy have eyesight. The physician began to treat his eyes and one day he discovered that he could see a little. His mother asked him whom did he want to see first. She felt sure he would say, "I want to see mother;" but not so, he said: "I want to see the physician that gave me sight." So it is with me, I want to see Jesus and be like him. Bro. Hanks, remember me to our Father, when at the throne of God's rich grace that I may realize more of the sweets of His rich grace. I am only hoping that God will reveal more to me in my last hour than he has in all my past life. Brother Hanks, if you can stoop so low, you can write me.

J. C. Bradley.

Central, Ala.

Eld. Zack C. Hull:

Dear brother: I enclose a money order for \$1.25 to pay for the Gospel Messenger to Mrs. Ella Leonard, R. F. D. 4, Canton, Ga. (widow of Eld. Walter H. Leonard, who died July 19, 1919), as she is not able to pay for it herself. I am going to try my best to secure some subscribers for the Messenger. I think we should read our Primitive Baptists papers and the Bible. The glorious things of the Kingdom of God are worth far more to His saints here in this world of sin and sorrow than all the transitory things of time and sense.

I am glad to see the old standard bearers of the cross as editors and associate editors on the staff of the Messenger, such as: dear old Brother Hassell and Brother Hanks—faithful veterans of the Cross—yoke-fellow with you in the publication of the Messenger, and Elders Stewart, Newman, Collins, Monsees, Bartlett, Culton, Wilson, Raulston, Smith—bright stars that shine in the Church of the living God. I am sure they will ever earnestly contend for the truth, the whole truth, and nothing but the truth. This alone can benefit the children of God. The Church of God is terrible as an army with ban-

ners—fighting the hosts of Satan. Would that I could feel worthy to be an humble private in the ranks of the militant church and fight the good fight of faith. The devil as a roaring lion seeks to devour the children of God. He is all the time trying to effect our ruin, and we need the whole armor of God to withstand the fiery darts of Satan; but we shall come out more than conquerors through Him that loved us, and washed us from our sins in His own blood. "Straight is the gate and narrow is the way." It won't admit of the follies and frivolities of the world, the doctrines of devils, a slackness in duty, nor the pleasures of the world. If we are not keeping ourselves unspotted from the world, we are not in this narrow way that leads to life. To be a Christian—a follower of Christ, we have got to fear God and keep His commandments, for this is the whole duty of man. In Revelations, the Rider on the white horse went forth conquering, and to conquer, and those who followed him on white horses were chosen, and true and faithful—representing Christ and His militant church.

We confess we are but strangers and pilgrims here in this world of trials and temptations, but we seek a city yet to come, a house not made with hands, eternal in the heavens." We have no continuing city here. " This world is not our home, and I am glad that it is not. Wishing you much success with the Messenger, I am your brother in Christ, I hope.

Francis M. Leonard.

Canton, Ga., R. F. D. 4.

EXPERIENCE OF M. H. THRASH.

Dear Father and Mother: I thought I would write you a few things in the way that I hope the Lord has dealt with me, though His dealings with me seem dim.

My heart's desire is that I may have a brighter and surer evidence that I am one that the Savior shed His blood and died on the Roman Cross for. It seems that my soul has never been struck with enough force to satisfy myself, that undoubtedly, it must be the Spirit of the Lord.

I fear sometimes that I have never wept and mourned on the account of my condition like I would like to have wept and mourned, for Jesus says: "Blessed are they that mourn, for they shall be comforted." I have heard people tell their experiences and say: "That they saw themselves in such condition that it looked like there were no chance for them, that eternal perdition was their doom, and they would get in such a fix that they would drop on their knees and beg for mercy. And somehow or somehow else, all of their troubles disappeared and their souls were filled with the love of God and they felt like, and it seemed like, everything was glorifying the Lord."

It seem to me, if I could have as bright an experience as that, I could say surely the Lord has been merciful to me, a sinner.

After hearing an experience like some I have heard, it makes me feel like my little experience (if I have one at all) is nothing, but, at the same time, I can't help but feel, or have a hope that the Lord has quickened my soul, when I was dead in sin. "You hath He quickened who were dead in trespasses and sins."

But now, when I begin to think, where will I spend eternity? I begin to think and look for evidence or for some hope, that I am one that has His name written in the Lamb's book of life.

I go back to the time that I had that "spell." If I have got any experience of grace at all, it begins at that time. Before that time the preaching of the Gospel didn't have any effect on me at all. Of course, I always did love to hear a preacher, or any public speaker, talk; but I could only understand it in a natural sense, for it takes a spiritual mind to understand spiritual things. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. Just before this spell I had begun to study about my condition seriously and especially after I was first taken.

The first three days that I was sick I got in earnest about my future destiny. It looked like death was at the door, and I know that there had never been any change in my heart, that I could tell anything about.

Now you can think for a moment the shape that I was in: It looked like death was knocking at the door ahead of me and behind me was nothing that I could even think that there might be a change. All the hope that I had, while in this condition, was that if I was among them that the Father gave the Son before the foundation of the world, that I would be all right any way. For Jesus says: "All that the Father giveth me shall come to me." But my heart's desire was that the Lord would give me some evidence that I am one of that number. While in that condition my soul's desire was that I might be made willing to die, if it be the Lord's will that I should go.

I was made perfectly willing to die, and to leave my case with the Lord and His mercy to do with me as He willed.

After being perfectly willing to die and leave my case with the Lord, I dreaded the sting of death, and my whole soul's desire was that I might die easy. And on Saturday night, about 12 o'clock, you and ma remember very well, we were sitting up and you dragged me to bed in a chair, and then there was a short space of time I didn't know anything. I actually thought that I was dead, and I heard something say, just as plain as I ever heard anything, "Wasn't death easy." It seemed to me that I lay there and rejoiced that I was dead, and death was so easy, before I came to my right mind.

If I have got an experience of grace at all, it begins there. Ever since that time my heart has been more tender and sympathetic.

Now I love to go to church and hear good preach-

ing. It does my soul good to hear the doctrine, "Salvation is of the Lord." "By Grace are ye saved."

I said my heart was more tender now. Well do I remember about three years ago, passing Kirby on my way to Murfreesboro, and the preacher was preaching. It looked like that I couldn't go by without stopping till after preaching, but we went on. I couldn't help from shedding a few tears. I was afraid Ben and Mr. Phillips would see me, but I don't guess they did.

While out at the Association on Sunday my heart was full all day. I could hardly talk to anybody. While listening to the preachers expounding what I believe to be the pure Gospel—the Doctrine of God our SAVIOR, somehow the tears would burst forth in my eyes, I couldn't help it.

Such feeling as that is the sweetest assurance or as bright an evidence that I have of a home beyond the grave. Now this is just the way things have happened to me, just as near as I can tell it. Oh! how I wish that I could say, like some I know, that I have been born again, but I can't say that. I am afraid that the few things that have occurred to me, are nothing, and I am still battling along in sin and degradation.

Wishing you all, all the good luck and happiness that you desire in this life, and after death, may you be permitted to walk the Golden Streets of the New Jerusalem, I remain your son.

Monroe.

CORRESPONDENCE

Elder Lee Hanks:

Dear Brother Hanks: I have been thinking for some time that I would write you, and try to encourage you in the work which you have entered. I was glad that you and Brother Hull bought the Gospel Messenger, and have read with interest each copy since the change. I have always enjoyed the Messenger, and believe it will still continue to contend for the same eternal truths as it has in days past, as long as it has the present staff. I trust the Lord will direct for you both, and too all our religious periodicals, as they are a source of great comfort to the Lord's humble poor, for there are so many who are deprived of the privilege of hearing the Gospel preached. I was indeed sorry to give you up from The Primitive Baptist, as you have been writing for the columns of this paper so long. I will do all I can to increase the circulation, as I think the field is broad enough for several Primitive Baptist papers, and it is always a pleasure for me to try to put good, sound, fundamental truths into the different homes. I hope that all Primitive Baptist papers will strive for the things that make for peace, for the Lord's true worshipers need each other. If there ever was a time when the Primitive Baptists

should try to come together, and be one people it is now. The powers of Satan are uniting, and I fear our liberties are being taken from us just as fast as the wheels of time will permit. But I have felt for some time that the Lord would finally bring the true believers back together. The arminian world cannot hurt the church, but they can hurt, and destroy one another, which causes so much trouble, and sad divisions. He (God) has promised never to leave Himself without a witness, and the gates of hell shall not prevail to the extent that it will totally destroy the church. But by the cunning craftiness of leaders, His poor and afflicted people are carried about by every wind of doctrine. Brother Hanks, I hope you can see your way clear to visit Arkansas this summer. We all would appreciate a visit from you.

We are blessed to have in our midst Elder C. H. Cayce, and I trust that in the course of time that he will get entirely over the confusion of the move from Tennessee, this was a great undertaking for him. Please remember me in your prayers, for I feel to be the weakest of the weak, and the poorest of the poor. May the good Lord ever guide, keep and protect you together with the entire staff of correspondents for the Messenger is my sincere desire. I remain, I only hope:

Your brother,

Jno. R. Harris.

Thornton, Ark.

Columbus, Ga., May 24th, 1920.

Elder Zack Hull:

I have been a constant reader of the Gospel Messenger ever since it was taken in charge by the late lamented and beloved Elder Respass, that humble and Christ-like man of God, and his able and humble associate editors, especially Elders Mitchell and Henderson, both now deceased. They all were worthy of double honor, for they were all Godly men and useful in their day and generation, and were men that the world was not worthy of. Their mantels have fallen on some one and what great responsibilities rest upon those upon whom they have fallen. Nothing short of the grace and power of God can sustain them and enable them to live up to the high standard and examples set by them, and I trust that they may have the prayers and assistance of all the family to the end, that they may not be found wanting and that God who is rich in mercy, may sustain them and enable them in the future, through the columns of the Messenger to continue to speak the truth in love as of old.

Yours in hope,
Geo. W. Cargill.

Elder Z. C. Hull:

Beloved for the truth's sake: The Messenger, each issue, under your management, has been read by this unworthy writer, and I can say that it is

with a heart of gratitude unto the God of our Salvation who has in all ages reserved unto Himself a people that have never bowed to the image of Baal, and all honor, power and glory unto the Ancient of days, for He is still at the helm.

He, by the mighty word of His power, spoke this grand old world into existence. He caused the mighty waters to go to their places, and set their bounds, saying, Thus far shalt thou come and no further. He bedecked the heavens with the glorious lights, and mother earth with the everlasting hills and vales, and adorned them with vegetation both large and small; then last, but not least, peopled the earth out of a small particle of His footstool.

Man was made upright, but he has sought out many inventions, and some of these weak worms of the dust, only atoms of God's footstool, count themselves equal with God, and are now exerting every effort possible to force us to bow to Baal. But bless God, He doeth His will in the army of heaven, and among the inhabitants of earth; and for these reasons, and these alone, the "speckled bird" still exists, and the voice of the turtle is yet heard in the land; and when time (according to God's predestination, and not according to the millennium campaign abroad in the land shall be no more; God, by His same almighty power, will fold this old earth as a vesture, and man will have no more voice in the matter, neither honor nor glory than he had in the atom of dust before formed into man.

Brother Hull, your sweet words, in the May issue, under the heading of "Repentance and Forgiveness," seemed to me as apples of gold in pictures of silver.

We have not only read each issue, but hand each of them to some other Baptist or friend to read, and have them returned to us for further use.

Please send the Messenger to R. L. Tillman, Decherd, Tenn. He is a man of God and a strong believer in the grand old doctrine.

Now brother, it is with a deep feeling sense of my unworthiness and imperfections that I send this to you, and these feelings alone have been the cause of my silence. But at times when the glory of God shines in my poor heart, I can then view Him as my righteousness, and a desire springs up within to try to tell of His amazing mercy to a poor sinner like me.

We will do all we can for the circulation of the paper.

I am as ever a poor helpless beggar.

Terresa Dunaway.

Dear Brother Hanks: I am glad you have moved to Atlanta. You are nearer to us and I hope to get to hear you preach the sweet Gospel oftener, as I look on you as being one of our ablest preachers. I received the sample copies you and Bro. Hull sent me and shall try to get you subscribers. I enclose money order for my subscription. I think the Gos-

pel Messenger is one of our best papers and is a good sound paper for God's children to read. I think you are among some real good Old Baptists. I had the pleasure of visiting some of the churches in the Yellow River and Marietta Association last summer a year ago, which was a great pleasure to me. I would be so glad to meet them all again. I shall never forget Brother Z. C. Hull, and his words of endorsement of my little talk at East Atlanta Church. I was glad to read of his ordination.

Give my best wishes to the ones I met and especially old Elders Head and Mitchell. I so much enjoyed being with them. I had the pleasure of baptizing several dear children of God last year. I baptized a sister the 4th Sunday in December. It was a cold morning but thank the Lord we all enjoyed being there. She came out of the water happy.

My prayer is that you may be spared many years to comfort God's dear children. Pray for poor me and mine.

Yours in love,

F. B. Moon.

Elder Zack Hull:

Dear Brother in Christ: If you'll kindly send me some sample copies of the Messenger, I'll be glad to show them to the brethren, sisters and Christian friends. I'm very much interested in the paper, for in my judgment it is a firm, loving, able defence of the doctrine and order of the Apostolic church. I love the blessed truths you all write so beautifully about, and am made to rejoice in a sweet lively hope through grace, that I have been made to see, hear and understand the true teaching of the Scriptures. Some may wonder why I can assert the above so positively when there are hundreds of other ways taught in the world. It is simply because the Bible is our rule and it says plainly we are saved by grace, others urge good works to accomplish our eternal salvation so we know where the wrong is. It seems to me it is time that Old Baptists, both young and old, should adorn the doctrine of God our Savior by an orderly walk and godly conversation. I don't know a better way than to live for one another, help bear one another's burdens, and speak no evil of our brethren and sisters to the gainsaying world. I rejoice to see one as you so young in the cause of Christ, yet so devoted that you are ready to suffer shame for Jesus' sake. Dear brother, I hope and pray that the dear Lord will uphold you by His grace, that you may fight the good fight of faith and that God will enable His children to help you along over the rough places of life. I know like Paul said, "Many afflictions and bonds await you," that persecutions will assail you and that you'll be spoken evil of when you have done the very best you can; but in all of this, I know the dear Lord's Spirit will overshadow you so that you can rejoice and be exceedingly glad at times and at others, doubtless you'll mourn and groan because of loneliness and a fear that your

efforts are in vain. But Brother Hull, it takes all of these things to make up "all things" that work together for good to them who love God; so let me, a poor needy sinner, point you to Jesus, the sinner's friend, for all you need. Seek His kingdom first. Oh! how good He is! There's none who have left all for His sake, but what shall be comforted here in time with manifold blessings and when they come to the valley of the shadow of death they shall fear no evil, for He is with them. Oh! Isn't it worth while to serve Him a few days here? Just think when we praise Him for His goodness. We can't claim it because we are worthy, but because He is our worthiness, our righteousness, our sanctification and our redemption.

Please pardon this scattering letter. I only meant to say that anything I can do to aid you in your work I'm at your command. Again asking God to bless you, Brother Hanks, and all the rest of the editorial staff, I am,

Yours in hope,

Carthage, Miss.

Lessie Jolly.

I am glad to say that the Messenger has kept its pages unspotted from extremes. I hope the good Lord will lead you in the same old path in which the father's have trod. I will do what little I can for the Messenger.

Yours in Gospel love and to serve,

Stringer, Miss.

J. E. ALDERMAN.

OBITUARIES

AMANDA ARDELLA HARTLEY.

Mrs. Amanda Adella Hartley was born June 25th, 1852, and departed this life January 21st, 1920, making her stay on earth 67 years 6 months and 26 days. On the 31st day of December, 1878, she was married to Brother Bennett A. Hartley, with whom he lived in the most sacred ties of matrimony until death. On the first Sunday in May, 1898, she joined Old Providence Primitive Baptist Church in Crawford County, Georgia, and at the time of her death she was a member of Fort Valley Primitive Baptist Church, having been one of the charter members of this church at its constitution.

Truly a mother in Israel is gone to her long sought home. A more devoted and consecrated Christian woman never lived to grace a church pew than sister Hartley, and she not only leaves host of relatives and friends to mourn her loss, but a sorrowing church to weep over the loss of a bright and shining light in the Master's vineyard.

She loved her church and pastor, and in her past illness her chiefest concern all the time was her church. It was always an inspiration to the writer, who was her pastor, to visit her home, and he always had her very best attention. The kind hands which so often ministered are now cold and still in death. Sleep on dear sister, in peaceful rest which the God that you so dearly loved has prepared for you, until He shall come to call your sleeping dust to life again, where and when we hope to meet you where congregations never break up and sabbaths never end. May God give reconciling grace to all in the dark hour of bereavement.

Henry Swain.

J. M. FRAZIER.

Brother J. M. Frazier, of Perry County, Alabama, was born Dec. 16, 1842, and died March 18, 1920, making him 77 years, 3 months and 2 days old when he died. He married three times, first a Miss Stokes, of Hale Co., Ala., second, Miss Susan H. Rhodes, Dec. 26, 1869. To this union were born seven children, four of whom died in infancy, three still survive, namely: Mrs. Emma Yeager, Mrs. Sadie Horne, and Mrs. Susie Fisher. His second wife died Nov. 5, 1907. On Oct. 15, 1911, he married Miss Lluia Bailey, who survives him.

Brother Frazier first united with the Primitive Baptist Church at Enon, Perry County, Ala., in 1878, and was baptized by that lovely and excellent elder, R. F. Ellis, Pilgrim's Rest association, and then by letter united with Providence church, Hale Co., Ala., on Oct. 12, 1872. We had been members together of the same church for nearly 42 years. He was punctual, reliable, consistent, honest, and never disappointing, unless it was in doing more or better than he was expected to do. While quiet, diffident and unassuming, he had a good understanding of the doctrine and order of the church. He was not one of whom his pastor was afraid, or about whom he was uneasy.

One of the most punctual in attending his meetings at all times, though living most of the time ten miles or further from the church, I have known him to walk often, especially in his younger days, and when he was in straitened circumstances.

Brother Frazier was an honest man, a good citizen, and by honest toil made a good living, paid his debts, defrauding no man, leaving behind him a blameless and harmless character. One of my best and truest friends, and while with his children, wife and others interested, I mourn his loss here, I have hope through grace of meeting him again.

G. W. Stewart.

MRS. NANCY JANE HARGROVE.

Sister Hargrove was born Feb. 11, 1837, died Jan. 24th, 1920, lacking only 19 days of being 83 years old. Her maiden name was Cadenhead; she was married to Steven Hargrove in the month of August, 1859. To this union was born two children, a son and daughter, who both preceded her to the grave. She leaves two granddaughters and seven great grandchildren, together with many brethren, sisters and friends, to mourn her loss. Sister Hargrove was left a widow when young, her husband having died while a soldier in the Confederate war, which left her with a hard struggle to battle with, to raise these children, because of the hard times that were on the people of this country during and just after this war. After these children were grown she broke up housekeeping and went to live with Elder W. M. Mitchell and family, and she made her home with and in the Mitchell family, the most of the time for near forty years. The time of her joining the church Sister Puckett does not remember, but thinks that it was just before the war, but she joined at Mt. Olive and was baptized by Elder W. M. Mitchell, the writer lived near neighbor to Brother and Sister Puckett for about ten years with whom sister Hargrove made her home in the last days and was living with and died at her home (of Sister Puckett) and I don't know that I ever knew any one that was any more spiritually minded. After a short discourse by Elder J. T. Satterwhite her remains were laid to rest in the cemetery at Opelika, there to await the Resurrection morn.

J. S. Baxley.

Written by request of Sister J. T. Puckett.
Opelika, Ala.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Fore-knowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Mrs W H Edwards R1

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"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from among you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

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ATLANTA, GEORGIA

Maram and Elim

Today 'tis Elim, with its palms and wells,
And happy shade for desert weariness.

'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

Yet the same desert holds them both; the same
Soft breezes wander o'er the lone ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth; and so
I do remember it with me has been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes He gives us pleasant water springs;
Sometimes He shades us with His pillar clouds,
And sometimes to a blessed palm shade brings.

What matter it? The time will not be long;
Marah and Elim will alike be past,
Our desert wells and palms will soon be done;
We reach the city of our God at last.

O happy land, beyond those lonely hills,
Where gush in joy the everlasting springs!
O holy paradise above those heavens,
Where we shall end our desert wanderings!

Selected by Jno. M. Norman, Moultrie, Ga.

The Gospel Messenger

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EDITORIAL

THE ONE INDISPENSABLE NEED OF THE WORLD IS THE PROMISED OUTPOURING OF THE SPIRIT OF CHRIST UPON ALL FLESH.

In the prophesy of Joel (chapter 2, verses 28 and 29) God says: "It shall come to pass afterward" (or in the last days, the days of the Messiah, Acts 2: 17) that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the (or my) servants and upon the (or my) handmaids in those days will I pour out my Spirit."

In the times of the Old Testament there were, it may be said, droppings of the Divine Spirit upon patriarchs and prophets of His few chosen people, but in the times of the New Testament, the Christian dispensation, there were to be abundant outpourings of that Spirit, not only upon the Jews but also upon the Gentiles, old and young, male and female, bond and free. This prophesy began to be fulfilled on the Day of Pentecost (Acts 2), and has been fulfilling ever since, and will be most completely and gloriously fulfilled at the time of Christ's second personal coming to the world (Dan. 7:9-14, 21-27; Joel 3:17-21; Zech. 14; Isa. 11:1-9; Micah. 4:1-4; Psalm 72; Acts 15:15-17; rom. 11; Rev. 11:15).

Man, left to himself, and uninfluenced by the Holy Spirit, has always been, and will always be a failure. He was, though made in the likeness of God, a failure in the Garden of Eden; and in the days of Noah, when the whole race, except one family, was destroyed by the flood; and so was the chosen nation of the Jews, in the wilderness and in Canaan; and so have the Gentiles, with all their worldly wisdom and science and civilization and religion, proven themselves to be; and the ungodly world, even after the binding of Satan and the reign of Christ and His saints a thousand years, and the loosing of Satan, will ally itself with the Devil against God and His people, and be cast into hell (Rev. 20).

The one thing essential to the temporal and eternal salvation of the human race is the abundant outpouring of the Spirit of Christ, the Divine Messiah, upon all flesh—the Spirit of life, light, and love, reverence and humility, truth and purity, righteousness and peace, kindness and gentleness, unselfishness and self-sacrifice. Then atheism and anarchism, covetousness and materialism, falsehood and pride, licentiousness and cruelty, intemperance and partisanship, and warfare between classes and sets and individuals and nations would cease. Men would worship God in spirit and in truth and would do to others as they would have others do to them. The Lord would shower down upon us His natural and spiritual blessings; health and happiness would abound on earth and all nations would praise our God for His mercies (Psalm 67). And we know, from the Scriptures, that, by God's grace, those blessed times are coming.

May it please the Lord to pour out His Spirit upon all flesh! Isa. 60; Rev. 22:20; Matt. 6:10..

S. Hassell.

QUESTIONS AND ANSWERS.

1. Q. How do you understand John 15:1-8, especially verses 2 and 6? A. That Christ is the life of His true people, and the source of all their fruitfulness in good works, and that He chastens and disciplines them to make them more like Him, more humble and loving and obedient and submissive to God; He abides in them by His indwelling Spirit, and they abide in Him by God-given faith and love. But those who are only in Christ nominally, by profession, who receive His word only in their heads, and not in their hearts, and, like the stoney-ground hearers, believe and rejoice in it only for awhile, and have no depth of experience, no root in themselves, will fall away by temptation or affliction or persecution, will bear no fruit unto God, and He will take them away from the fellowship of the church, and being cast out, men will gather them into their un-Christian societies, and they will be destroyed (Matt. 13:3-23; Marth. 4:1-25; Luke 8:4-18). Christ ordains that His chosen should bring forth fruit, and that their fruit should remain (John 15:16).

Being made by Him trees of righteousness, they bear fruit unto holiness, and the end is everlasting life (Isa. 61:1-3; Rom. 6:22). Continuance is the mark of the discipleship (John 8:31). The anointing that they have received of God abideth in them, and they abide in Him (I John 2:27). Those who go out from us manifest that they are not of us (1 John 2:19). Christ laid down His life for His sheep, and they hear His voice, and follow Him, and He gives them eternal life, and they shall never perish (John 10:15, 27-28). Those who are truly or vitally in Christ are new creatures (2 Cor. 5:17); there is no condemnation to them; and nothing will ever separate them from the love of God (Rom. 8:1, 38-39). Christ speaks of or to men according to their professions, and judges them out of their own mouths (Matt. 9:13; 25:26; Luke 15:7).

2. Q. What is the meaning of Hebrews 10:26-29? A. "If we sin wilfully" in verse 26, means, as shown in verse 39, "If we draw each unto perdition." The epistle to the Hebrews (that is, to the Jewish professors of faith in Christ) was written just before the destruction of the Temple and Jerusalem and the Jewish Church-State, first, to encourage those Jews who heartily and savingly believed in the Lord Jesus Christ as the Antitype of all the Old Testament types, as the substances of all those shadows, as their Divine Human, sinless, suffering, crucified, risen, glorified, and all-sufficient Saviour from all sin, to hold fast the profession of their faith in Him without wavering; and secondly, to dissuade the few of the professed Jewish Christians who were inclined, because the Temple was still standing, and the Levitical services were still continued there, and Christ had not yet personally returned to the world, who, I say, were therefore inclined to go back from Christ to Moses, from the gospel to the law for salvation,—to dissuade these nominal professors from pursuing this ruinous course. The Apostle Paul, in Heb. 6:4-6 and 10:26-29, solemnly affirms the impossibility of the salvation of apostates from Christ—of those who have had their heads full of a knowledge of Him (like Judas Iscariot), and then wilfully, deliberately, and persistently repudiate Him as their Saviour (2 Pet. 2). The light and the taste and the partaking and the moralizing gospel power were only in their heads, and not in their hearts. Their repentance was only a worldly sorrow working death (Heb. 6: 4-6; 2 Cor. 7: 10; Matt. 27: 3-10; Acts 1:16-25); they were not loved and chosen of the Father, or redeemed by the Son, or regenerated by the Spirit; they trampled, as it were, upon the Son of God, counted His sanctifying blood as that of a common sinful man, and insulted or reviled His Spirit; they deserved a sorer punishment than that of those who died without mercy under the law (Heb. 10:28-29); their sin was unpardonable (Matt. 12:24-32; Mark 3: 29, 30; 1 John 5:16-17), and would justly receive the damnation of hell (Matt. 11:20-24; 23:23). But the elect of God are kept by His power through faith unto salvation ready to be

revealed in the last time (1 Pet. 1:1-5). Jesus is exalted to be a Prince and a Saviour unto them to give them repentance and forgiveness of sins (Acts 5:31). If they sin wilfully, as all of them do, they humbly and penitently flee to Jesus' cleansing blood (1 John 1: 7-10). They have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for their sins (1 Johns 2:1-2), who was manifested in His name and suffering humanity to take away their sins (1 John 3:5), whose very name, Jesus, means that He will save His people from their sins (Matt. 1:21), and who, by His one sacrifice for their sins, perfected them forever, and will remember their sins no more (Heb. 10:5-18). God does better things than head work, even a heart and life work, that accompany salvation, for His elect (2 Cor. 4:6; Heb. 6:9-20). They do not draw back unto perdition, but believe to the saving of the soul (Heb. 10:38, 39). They all die in faith (Heb. 11:13). I have thus given the scriptural explanation of this passage (Heb. 10:26-29), as made by the oldest, soundest, and wisest writers.

S. Hassell.

In further and conclusive proof of this interpretation of these similar passages in Hebrews (6:4-6; 10:26-29) to all who do not believe in the final loss of true believers in Christ, I will say, as I said severals years ago in **The Gospel Messenger**, the word "if" in the King James version of Heb. 6:6 should be "and"; the word is kai, and, and not ei, if—"and who fall away," the Apostle thus saying that the persons described in the 4th and 5th verses may fall away; but only those who were ordained to eternal life truly believe (Acts 13:48; John 10:26-30; Eph. 1: 1 Pet. 1). Persons may come temporarily under the intellectual and moralizing influences of the Holy Spirit and the gospel, and be lost, like Balaam and Judas. That the word at the beginning of Heb. 6: 6 is kai (**and**) and not ei (**if**) may be seen in any Greek Testament, and in any Interlinear Translation, and in the Revised Version.

BE YE SEPARATE.

"Israel Shall Dwell Alone and Not Be Reckoned Among the Nations."

"We believe that the Georgia Baptist Convention, the Missionary, Bible, Tract, Sunday School Union and Temperance Societies, together with the Theological Seminaries, and other kindred institutions, falsely called benevolent, are unscriptural, unsupported by divine revelation; and, therefore, improper; and we believe no individual who is united with or is the advocate of all or any of them, should be held in fellowship by our churches." 10th Article of Faith of the Euharlee Association.

Our esteemed and venerable old Sister Casey, of Adairsville, Ga., desires our views on the above. We most heartily endorse the foregoing as being in harmony with the Scriptures. Our people in our old mother association, the Kehukee, declared non-fellowship for all the Modern Missions or Fullerite

heresies, about 1827. At Black Rock, Md., 1832, they did the same—declared non-fellowship for the heresies of A. Fuller, who introduced the above measures at Kettering, England, Oct. 2, 1792. The Scriptures teach what we hold in the affirmative and what we do not hold in the negative. Matt. 11: 25-28; 16: 13-18; John 6: 44; Acts 4: 12; Rom. 9: 11-16; Eph. 2: 8-10; 2 Tim. 1:9; Tit. 3: 5.

The Mission enterprise is a commandment and doctrine of men. Col. 2: 20-23. It is a heretical practice and should be rejected and non-fellowshiped.—Tit. 3: 10. The Mission practice in the church is walking disorderly, for it is unscriptural and of man and not of God. We are commanded to withdraw from or non-fellowship the followers of such practices.—2 Thess. 3: 6. The Mission system is another Gospel, and not the Gospel of Jesus Christ, and should be condemned, accursed, or non-fellowshiped. Gal. 1: 6-12. We are commanded to come out from among all the idolatrous worship of men and be separate—non-fellowship it. 2 Cor. 6: 14-16. The servants of God should teach what He commanded and no more. Matt. 28: 20. Jesus condemned and non-fellowshipped Pharisaical and hypocritical religions. Matt. 23: 1-39. The national Jews were typical of the Gospel Church. The Jews did not marry or intermingle with other nations, which teaches the church of God that they should not join or affiliate with man-made societies. To accept any of them is a reflection upon Christ, our Law-Giver, whose law is perfect. Our people have been satisfied, all the way, with the goodness of the Lord's house, and have stood aloof from the institutions of men, and have thus asserted in their writings what they fellowship and do not fellowship. All who object to Rule 10 and fellowship the inventions of men, mentioned above, are not Old School Primitive Baptists. We love good works, such as the Lord ordained. His children should walk in them. The Scriptures perfectly and thoroughly furnish the man of God unto all good works. We want no other works. May God bless His people with a correct understanding of the order of God's house.

L. H.

Is it possible that God made man and is unable to save Him?

God made man of the dust of the earth; God breathed into his nostrils the breath of life and he became a living soul; God placed him in the happy garden of Eden; God gave to His good creature, man, a law, and man, of his own will, violated the law and brought death and condemnation upon his entire posterity. Man became corrupt, and under the sentence of death. God drove him out of the garden. He is justly condemned. If man were out of the reach of God, can such corruptible things as silver and gold save him? God holds the keys of death and hell, and does His will in Heaven and in the earth. If it is God's will to save him He will do so.

L. H.

THE VOICE OF THE TURTLEDOVE IS HEARD.

During the years that have passed since we have been trying to serve churches, we have been discouraged many times and almost felt like giving up. Many of the members get cold, and are indifferent to the church, and do not attend their meetings; and the sickle of death is ever claiming its victims. None are taking up their cross in uniting with the church—though many are around the fold who love the cause; but spiritual winter makes its appearance and we are like the moaning ox. Oh! how we long to see the warm rays of the spring sun drive away the cold winter days; and we hail with delight every evidence of spring until we hear the voice of the turtledove; and we know the winter is over. The little babes in Christ come forth full of thankfulness and praise with broken hearts and contrite spirits, mourning over past offenses and rejoicing in present forgiveness with joyful tears. Behold the voice of my Beloved, He cometh leaping upon the mountains, and skipping on the hills, amidst the flowers (lily of the valley and rose of Sharon) and singing birds. "How fair and pleasant art thou, O love, for delights." May the daughter of Zion hear the voice of the dove, and flourish as the lily of the valley, and as the rose of Sharon, and be as the green bay tree planted by the rivers of water.

W. L. S.

DUTY TO PASTORS.

For the first three centuries the ministry were unsalaried, and received only irregular voluntary contributions from the private members, who themselves were comparatively few and poor. But Constantine instituted the worldly and corrupting practice of paying the Catholic ministry a fixed salary from church funds and from imperial and municipal treasuries. This custom, says Prof. Schaff, "favored ease and luxury, allured a host of unworthy persons into the service of the church, and checked the exercise of free-giving among the people."—Hassell's History, page 384.

"Ministerial support," says Elder W. M. Mitchell, of Ala., "is a point not to be regulated by agreement between church and minister, but it is a standing law regulated by the authority of God. Let churches and ministers see that they do not add to it, nor diminish from it. The minister may and ought to do some work if able to do it, and ought to use every lawful effort of industry and economy so far as he can without impairing his pastoral duties, and he should not use the liberality of his brethren to foster pride, vanity or idleness, neither in himself nor in his family, but for a decent support, and for relieving his own mind and hands, that he may be the more serviceable to his brethren and churches. He should do this even for the sake of example, if nothing else (2 Thess. 3:7-12). When the turning point of pastoral services is placed on a money basis by any preacher, it would be best for the church to withhold from him."—Hassell's History, page 316.

The corrupt hireling system has put worthless men into the pulpits for filthy lucre. We are glad that our people have ever condemned such a system. In condemning the hireling system there is danger of going to another extreme of doing almost nothing. No true gospel preacher makes demands, or could be hired to preach; but the church that calls him to serve them should feel under obligations to care for him freely, cheerfully, and in love as God has prospered them. Deacons are set apart to see that the pastor is cared for and that the burden is equalized. The deacon can mention this matter in Conference at each meeting, as there will be some members present that may not be there Sunday, and on Sunday, he can do the same. Make no demands, but let all know they have an opportunity to aid their pastor freely and in love. The pastor, then, should devote as much time as possible among his churches, visiting the homes of all members, and friends possible, speaking words of comfort to them. The responsibilities and trials of a poor pastor are great. He needs the prayers and aid of the saints. He should be willing to labor and teach his children to work for support and to use economy. When members do their duty, they feel better and by so doing they enable their pastor to render more efficient service to them. There is danger, however, of the pastor becoming covetous and wanting too much—to be eased while others are burdened. There should be equality among the Lord's people. Let all the service be done in love. When a man demands a salary, or setting a price on himself, let him alone. This is a business that should be carried out in a Scriptural way. Read carefully these Scriptures. Isa. 56:11; Ezek. 34:2-10; Acts 4:32-37; 20:33-34; 1 Cor. 9:4-16; 2:7, 12; 13-15; Gal. 6:6. Let all preach the truth in love, freely—walking by faith.

L. H.

THE GLORIOUS RESURRECTION.

For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better.—Phil. 1:23.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:23.

We sometimes get anxious to know what becomes of the souls of God's people when they depart from this life. People have many theories with regard to the matter. Some think the soul wanders about through space, and abides near its friends yet living on earth. Others think that as heaven is such a glorious place that the soul cannot be prepared here on earth to immediately enter that glorious and happy home. Therefore they say that there is a place somewhere between earth and heaven called paradise, where the soul of man enters, and here it is prepared for entrance into the glories of heaven.

There may be many other theories about the matter, but we shall not discuss the propriety, nor the

impropriety of the theories of men concerning this question. But we want to come to God's word and investigate it and let it decide the question forever, because when God speaks, the theories of man must crumble and fall.

We believe that God has only one way of saving poor sinners, and we also believe that when we find how God saved one poor sinner we have found the plan by which He saves all sinners. Now, upon the same principle of reasoning, we believe that God has only one place for His believing children when their souls depart this life. So then if the word of God tells us where one soul goes, when it departs from the body, we then have found where the souls of all God's people go when they depart from the body. The great Apostle Paul certainly knew something about this question. He had a "desire to depart and be with Christ." He believed that when he did depart that his soul would be "with Christ." He says nothing about a "place of preparation," nor of "wandering through space," nor "lingering near his friends, yet living," but believed that he would be with Christ. Now if Paul is with Christ (as we all believe he is); it then follows, as a certainty, that all of God's children, when they depart this life, are with Christ. And there with him they await the resurrection of the body; thence we conclude that when God's people depart this life they go to be with Christ.

Now as we see, that God's people, who have gone on before, are all with Christ, we want to know about Him, where is He?

According to our text, He is in "Heaven itself"—"in the presence of God." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven. Acts 2: 11. "Who is even at the right hand of God." —Rom. 8:34. "Where Christ sitteth on the right hand of God." —Col. 3:1. "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." —Heb. 10:12. "When Jesus knew that His hour was come that He should depart out of this world unto the Father." —John 13:1. We think the above texts are sufficient to abundantly prove that Jesus is at the "right hand of God," and in Heaven itself"—happy thought! Those who have gone on before us, are with Christ in "Heaven itself;" and He has promised to come again, and when He comes His mighty voice will awake our bodies which are sleeping in the grave, and fashions them like His own glorious body. Then shall we be "satisfied when we awake in His likeness."

E. B. Bartlett.

Pride and carnality will blight the prosperity of a church. If people cared as much for the cause of Christ as they do for fine apparel and costly array, there would be a great revival, indeed. So much complaint now about their dresses as if they go to church to make a display of their fine clothes. Since we have gone to such an extreme in pride our chil-

dren are drifting into infidelity and many vacant seats are in our churches. Mothers, are you teaching your children to reverence their parents and attend the service of God?

L. H.

BAPTISTS IN ALL AGES.

Read Dan. 2: 44; Heb. 12: 28; Matt. 16: 18. See what Campbell, the founder of the Campbellites, acknowledged, viz.: First Century. We read in a well attested history, of a large Baptist Church which was formed and exhibited as a grand model, by the immediate agency of the Holy Spirit. It is incontrovertibly evident, that the first Christian church planted on earth was, in respect of baptism, as now distinguished, a Baptist church, or a church composed of baptized believers. It is true, it is not called by Luke a Baptist Church, for all churches were imitators of the first church, and to have called it a Baptist Church, would have implied that there was a Pedo Baptist Church too, which was a thing unknown in the apostolic age as ancient historians declare. The second Church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist Church. The church of note, and in order of time, was the church at Caesarea, a church interesting to us, inasmuch as it was a Gentile Church, or a Gentile people composed it. This was evidently a Baptist Church."—Campbell-Walker debate, pages 262, 263. Thus we prove by Campbell that the first three churches organized were Baptist churches, and were therefore models for all after time. T. R. Burnett said, "In the days of Alexander Campbell it was wearing the name Baptist Church."—Ray-Burnett Debate, page 5. On page 7 of same book, he says, "With Alexander Campbell, we say the Kingdom was with the Baptists before he and his coadjutors started the reformation."

Hear Campbell again, "The Baptists can trace their origin to the Apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time."—Campbell-Walker Debate, page 262. In speaking of the second century, Mr. Campbell said, "Justin Martyr's public defense of the Christians of the second century, is a sufficient document to show that the Baptist sentiments at that time universally prevailed." Ibid, page 265.

"From the Apostolic age to the present time, the sentiments of the Baptists, and their practice of baptism have had a continued chain of advocates of their existence in every century can be produced." Page 38.

On page 386 Mr. Campbell said, "But that upon the Presbyterian hypothesis, the Baptists were still in a better condition as to this peculiar power of office than the Presbyterians, for there were Baptists in all ages that never acknowledged the mother of harlots." On page 409 Mr. C. says, Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant assert-

ers of the rights of man and liberty of conscience. They have often been persecuted by Pedo Baptists, but they never politically persecuted, though they had it in their power to do it." Mr. Burnett, Campbellite editor and debater, said, "The Baptists have connections with the Apostles through their line of succession." "Baptists also have connection with the Apostles in what they teach and practice." Church Perp., page 314. You will see that Campbell said the first church organized, was A. D. 33 and was a Baptist church. Campbell said Justin Martyr's public defense of the Christians of the second century, is a sufficient document to show that the Baptist sentiments at that time universally prevailed."—Campbell-Walker Debate, page 265.

Baptist sentiment could not have prevailed in the second century if there were no Baptists. There being Baptists and Baptist churches in the first and second centuries, Mr. Campbell further says: "Even in England, the Baptists continued from the Apostolic times to the present day, and also that there have been in every century Advocates for Baptist principles. Ibid., page 278. Mr. Campbell had reference to the Primitive Baptists, for he belonged to them at that time, and was defending them in joint discussions with the Presbyterians. The Baptists are the only people on earth today that can be traced back to the Apostles.

"During the first three centuries, Christian congregations, all over the east, subsisted in separate independent bodies, unsupported by Government, and consequently without secular power over one another. All this time they were Baptist churches."—Orchard's History, p. 36. Mr. Mosheim, in speaking of the Baptists of 860, said they believed that God did not desire to will the salvation of all mankind, but of the elect only, and that Christ did not suffer death for the whole human race, but for those persons only whom God has predestinated to eternal salvation."—Vol. 1, p. 227.—J. S. Newman's History.

(To Be Continued)

While there have been Baptists in all ages there have been no Board and Convention Baptists prior to 1792, with all manner of inventions of men. God sends His preachers. He has not delegated that authority to a Board nor church to send them. The Baptists in all ages were Primitive.

L. H.

"Divine justice, poor sinner, has accepted the person of Christ as thy surety, the work and obedience actively as thy righteousness, and the sufferings and death of Christ as the atonement for thy sin. It is passed current in the account of God and filed up in Heaven; and God says, I am well pleased for His righteousness' sake." He will magnify the law, and make it honorable. There it is "the acceptable year of the Lord." What Christ, as the Head of the Church has done, is received in Heaven with Divine approbation.

Wm. Gadsby.

ALL GIFTS SHOULD BE ENCOURAGED.

There are useful gifts in our churches, but they, in a great measure, are buried. The gift to prayer and exhortation should be encouraged. Suppose the church adopts a plan to meet at least one hour before time for preaching, and let the deacon of the church read a short chapter or portion of Scripture, and comment, and call on some members to offer prayer; then, if any feel impressed with a hymn, read and sing it and engage in prayer; should any feel impressed with some Scripture, read it and comment on it, if any feel impressed to tell his experience or give a word of exhortation he should do so. Eld. Cash says: "I have found it of great help to the church, and to the development of the members to call on several members at each service to take part." * * Preachers often pray too long and include too many things, seeming to exhibit their ability to pray for everything needed by mankind. But if some humble brother kneels before God he will feel a proper degree of solemnity and will pour out his soul in prayer without making it an elocutionary effort. His words may be few, but they will be sincere; they may be awkward, but they will be spoken in the fear of God; he may feel that he has made a poor effort, but most likely he will have given expression to a petition in which all can join." * * When the pastor calls on members to take part in the services he must not allow them to excuse themselves. As pastor of the church it is his duty to direct such matters, and his judgment must be followed, for the Holy Ghost has made the pastors overseers. (Acts xx. 28). If one member is excused, others may be and finally it will fall back to the bad practice of the pastor doing everything. One of the deacons may be called on to take charge of the meeting and then when the pastor is not present he will not feel embarrassed to do so.

A church trained to let the pastor do everything is helpless unless he is present. If the pastor or other minister is not present at meeting time, the members disperse without any service—without song, prayer or Scripture reading. Every few months, let all the members, who can be induced to do so, take part by telling the dealings of the Lord with them. These are feasts for the pastor and also for the members. There are but few who will not in time talk to the church."—Practical Suggestions. The above suggestions are good ad timely. We are too cold and formal. The church is built up of lively stones. At the close of preaching, when the minister asks if any desire to talk, it is helpful for the brethren to give short talks of endorsement. Let each bear his part. We do not need drones. While the members feel their weakness, their preacher feels that way, too. Help him bear his burdens. Hold up his hands. Be kind and tender to one another and when you find a poor homeless child, encourage him to obey the Lord. It is so sweet to follow Jesus. May we all be more loyal to God and one another. You are a royal priesthood and

should each make his offering though it may seem little God requires it of you. Bring all the tithes into the storehouse.

L. H.

Dr. T. P. Crawford, the missionary of 50 years' experience in China says: "To me a hireling ministry implied a corrupt membership; and at once, I took up the true Baptist position that regenerated churches led by God-called, self-denying pastors was the only kind of Christianity for which I could work, suffer and pray. Many of these 'native preachers,' I soon found, knew very little of the Scriptures, nothing at all of the new birth or of the self-denying spirit of true Christianity. They are regarded themselves simply as 'foreign employees' for so many dollars per month to gather in converts for the gratification of their masters."—Two Witnesses, p. 101, G. W. S.

EXTRACTS FROM LONDON CONFESION OF FAITH.

"The whole counsel of God concerning all things (2 Tim. 3: 15-17; Gal. 1: 8-9) necessary for man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing is to be added, whether by new revelation of the Spirit or traditions of men."

—London Confession of Faith, A. D. 1689.

A. D. 1689.

This is where our people stood when they drew up the London Confession, and we should be very careful for our safety and for the glory of God to adhere strictly to that yet.

L. H.

By the decree of God for the manifestation of His own glory (1 Tim. 5: 21; Matt. 25: 34) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Eph. 1: 5-6) praise of His glorious grace; others being left to act in their sin to their (Rom. 9:22, 23; Jude 4) just condemnation to the praise of His glorious justice. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their (2 Tim. 2: 19; John 13: 18) number so certain and definite that it cannot be either increased or diminished.

Those of mankind (Eph. 1: 4, 9, 11; Rom. 8: 30; 2 Tim. 1: 19; 1 Thess. 5: 9) that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love (Rom. 9: 13, 16; Eph. 2, 6, 12), without any other thing in the creature as condition or cause moving Him thereunto. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will foreordained (1 Pet. 1: 2; 2 Thess. 2: 13) all the means thereunto, wherefore they who are elected, being fallen in Adam (1 Thess. 5: 9, 10), are redeemed by Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power

neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (John 10: 26; John 17: 9; John 6: 44) only. The doctrine of this high mystery of Predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their (1 Thess. 1: 4, 5; 2 Pet. 1: 10) eternal election; so shall this doctrine afford matter (Eph. 1: 6; Rom. 11: 33) of praise, reverence, and admiration of God, and (Rom. 11: 5, 6) humility, diligence, and abundant (Luke 10: 20) consolation to all that sincerely obey the Gospel." London Confession of Faith A. D. 1689. This is where Old Baptists stood in 1689, before there were any Modern Mission Baptists, Campbellites, Methodists, Free Will Baptists and many more new modern sects that have been founded by men, no Sunday Schools, salaried ministry, conventions in the Baptist church, Boards, Theological Schools, Ladies Aid Societies, then. What Baptists hold to those principles now?

L. H.

COMPLETE IN HIM.

The King of Zion and His Kingdom came down from God out of Heaven; every principle of divine grace that qualifies men upon earth to love, worship and serve God dwelt bodily in Christ; for it pleased God that in Him should all fulness dwell, and the God-head dwells bodily in Him. And every sinner of Adam's race that was chosen in Christ before the foundation of the world and embraced in the everlasting covenant of redemption was represented by Him on the cross and in His resurrection, and He now intercedes for them before the throne in heaven. These redeemed and regenerated men and women belong to the royal army of their Sovereign King, are made whole by the cleansing, healing and life-giving power of the Holy Ghost; and are supplied with a spiritual armor with which to fight the good fight of faith by the power of Christ which dwelleth in them. They are plainly told that the weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds.

Jesus is their royal Leader, and has power and wisdom to command and lead His army to victory in every battle of life while they remain on the shores of time, and will afterward receive them into immortal glory. He calls His sheep by name and goes before them, and gently commands them to follow Him. And Oh! may it ever be our most fervent desire to keep the well regulated step, side by side with each other, to "forward march," shoulder to shoulder, and heart to heart, under the command of the great Captain of our salvation until our final discharge from this present conflict.

J. E. W. Henderson (deceased)
In Gospel Messenger.

Christ and His church are one, even so, a man and his wife are one, no more twain, but one flesh. What God hath joined together, let no man put asunder. Jesus said "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." We find that man shall not change, or modify, that which was from the beginning, in order that he may feel justified by a law of separation, in the face of the law of Jesus Christ, "Let not man put asunder."

J. J. T.

"If any man will be my disciple, let him take up his cross and follow me. It is God that worketh in us both to will, and He gives us the ability to perform. If the Lord has thus wrought in the hearts of His children, they should faithfully and lovingly follow Him. Nothing should be so important to us as serving Him who has done so much for us. He is such a precious loving friend that never leaves nor forsakes us.

L. H.

It is good to trust the Lord. He is merciful, good, powerful, and no good thing will He withhold from those that love and obey Him. He is mighty to save, and His little ones are kept in the hollow of His hand. And it makes no difference how weak, or poor they are, there are none who can pluck them out of the Father's hand. By the power of God are they kept, sustained, upheld, and His Spirit strengtheneth them. This being true, how could we put our trust in any other? Yes, it is good to trust the Lord.

J. L. C.

We love Him because He first loved us. So says one of the writers of the New Testament. And it is sweet to know that this is true: To know that He loved us first: to know that He loved us when we were dead in sins; enemies to God, strangers to the covenant of grace; separated from God, lost and ruined, without God and without hope in the world; and, that because of the great love He had for us, He gave His only begotten Son to bleed and die on the Roman Cross, that we should be saved from wrath through Him.

Our preachers preach the Gospel freely and cheerfully wherever God directs and they make no demands. They take the oversight of the flock not for filthy lucre, but of a ready mind. L. H.

Universal Gospel Address is Fullerism pure and simple. The Gospel belongs to Gospel subjects. The servant of God was commanded to feed the sheep and lambs, not to make them. "Feed the church of God which He hath purchased with His own blood," is the divine injunction.

EXPERIENCE AND BEREAVEMENTS.

Dear Brother Hanks: The June Messenger is filled with sweet messages of love to my poor sin sick soul. I am sick and feel impressed of the Lord, I trust, to write some of my experience. Oh, the many dark hours of trouble, grief, distress, and sorrows of heart I have had to wade through! My pathway has been a rugged road of terror, grief, and stormy conflicts; but still, I feel my God is always near me, and that to own and bless. When I was a child, I loved to read the Bible. Just to read it was a pleasure to me though I could not understand it. I thought to read the Bible and do good God would save me for so doing. My mother and grandmother were members of the Missionary order—the mushroom growth as it is to me now. I joined them at the age of sixteen, not knowing where to go, nor did not even know which way I went. But thanks be to God He led me with His gentle hand, and instructed me in wisdom's ways, and turned my mind away from the sin-cursed delusions of men, and the degradations and pollutions of the world and Satan, and, in great mercy, led me to the house of my God—the dear old Primitive Baptist Church. Yes, He surely led me there. He gave me a desire to go and be with those good people, many years before I was made to think of joining them. I just thought they were a savage kind of people, because they would not try to get everybody to join their church. I just had to stand still and see the salvation of the Lord, as the children of Israel before they could cross the Red Sea. God's love inflamed my whole soul and sweet praises were flowing from my tongue. I soared away on eagle's wings of God's love to the highest regions of eternal glory. I joined them 22 years ago. I have felt like ever since I joined the church that my name was recorded in Heaven, and that God is the Author of its being there. I am glad that it is through trials and tribulations that we enter the portals of glory. If it were not so, I could never go there; for it seems that my life has been one of trouble. Before I had a hope I had three little boys and the oldest was taken away. Oh, how my heart did ache over the loss of him. But a few years later and the youngest one was taken. More grief and sadness of heart, but after this the dear Lord gave me a sweet hope. All this was leading me to the mercy-seat of Christ. Often it is through great conflicts that He draws us near the judgment seat of God, our Savior, to sit among the saints in the true church of God that He has set up here for all true believers to worship and adore His great name.

After I joined those dear people, my dear husband was taken away. It seemed like my all was gone, but more trouble awaited me. I then married again and the last of the first three children was taken at the age of 13. He was a good boy. I was so sad! The next was my second husband, who only lived one hour after he was taken from being overheated. Oh, what a great shock to poor me! But it seemed

that my worst trials had not yet come to an end. After several years I was married to my third husband, Elder Banks Lewis. The sad news reached me on Monday night, July 2nd, 1918, that my baby boy of my first husband's children was killed at a saw mill. He would have been twenty years old in October had he lived. He was a good, obedient child. It seemed like I never could live and bear my troubles, they were so great! As I was going to the place where he was killed, it seemed like my heart would break and I wanted to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

All at once a bright light shone all over the horse and buggy that my husband and I were conveyed by, and then the thought came into my mind that my dear boy is dead, and that his spirit was in Heaven, where God and His angels are I do hope my thoughts were true. I have a sweet hope for him. May God in mercy enable me to meet him in that bright world above and all my dear ones where there will be no more sad farewells. There God will wipe away all tears from all of our eyes. Dear brother, I feel nearer Heaven, for all of our troubles draw us nearer to Him who has loved us so. I have had to give up two of my dear precious sisters and my dear old father. So you see my troubles have been more than my poor tongue can tell.

If I can only be worthy to suffer as my dear Savior did, all will be well. I know all of our help is in Him. Thanks be to Him for His guiding providence of His dear saints by which their lives are interwoven. We know not the dark path our feet yet may have to tread and the perplexities that await us in life, the conflicts, and defeats. We shall meet many hours of despondency. Many will be the doubts and fears which may override our past joys; and were it not for that sweet hope, He has given us, that all of our help abides in Him and under His majestic banner of protection, we are not alone, because we feel lonely and unfit for that holy trust we bear, because we feel so much our weakness. Oh, how I do love to read the letters from the dear saints. It gives me so much consolation.

The most unworthy of all, if one at all.

Hazlehurst, Ga.

Mrs. W. M. Lewis.

Those who trust in their righteousness are enemies to all righteousness. This righteousness is not only no righteousness. It is not only unrighteous, but their resting on it the brand of high enmity against all that is righteous. They are enemies to the righteousness of God, of Christ, of the law of the gospel.—Clarkson.

Grace exempts not the body of the best man from seeing corruption. Though Christ be in him, yet the body is dead; that is sentenced to death, because of sin." It is appointed unto men once to die."—Fravel.

You will find it more difficult to walk with Jesus in a calm than in a storm.—Berridge.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degrass Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a.m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

NOTES.

We had a good meeting at Stapleton Church, Friday, Saturday and 3rd Sunday in June. Elders R. L. Cook, J. A. Taylor, and Brother Walter Proctor, licentiate, were with us. Bro. A. J. Banks was ordained to the full functions of the Gospel ministry. Elders Cook, Taylor and the writer forming the Presbytery. Bro. Bob Hannah was baptized, Sunday A. M. After able preaching by Elders Cook and Taylor, the Church communed and washed feet as the Savior directed, John 13th chapter. Congregation was good and attentive. This is a precious church and good people attend it. May God bless them.

L. H.

Elder H. B. Wilkinson informs us that two were baptized at Bethlehem church near Statesboro in June. One was baptized at Old Hebron church, Garfield, Ga., 4th Sunday in June.

L. H.

Elder Zack C. Hull:

My dear Brother: I am sending a statement of the churches of Nahunta and Mewborn's, which you can give a place in the Church Directory.

The church at Nahunta, Wayne County, N. C., was organized in the year 1791. She has ever stood firm in the Primitive Baptist faith and doctrine. She is the largest church in the Contentnea Primitive Association. During the year 1893, they built themselves a good roomy house, 40 by 60. Elder Thomas B. Lancaster is their faithful loving pastor. He united with this church 1879, commenced to preach at her September meeting, 1880, has had the pastoral care since about 1892. Their meetings are the 3rd Sunday and Saturday before in each month. Quarterly: March, June, September and December. Allen Bartlett is clerk. Postoffice, Saulston, N. C.

The church at Mewborn's was organized 1831. Her pastors have been 1st, Parrott Mewborn; 2nd, Thomas W. Wells; 3rd, Parrott Mewborn, Jr.; 4th, I. J. Taylor; 5th, John W. Gardner; 6th, Thomas B. Lancaster, who is still their pastor. He is beloved by the whole church. She has been a member of the Contentnea Primitive Association since 1855. Meeting days, 2nd Sunday and Saturday before in each month. Quarterly, March, June, September, and December.

L. J. H. Mewborn has served as clerk since 1884. Post office of the church, Snow Hill, N. C.

L. J. H. Mewborn.

Elder H. B. Wilkinson, of Claxton, is here in the Senate. He is doing good, efficient work and is defending our great principles of free speech, free press, and keeping church and state separate. It is a great blessing to have such noble men to make laws for us who will defend our liberties at such a time as this. Oh, that we had more such men to represent us.

L. H.

We visited Mount Zion Church near Athens, Ga., 1st Saturday and Sunday in July. We had a sweet meeting with good interest. This is an excellent church. This is the home church of our esteemed and lamented Elder F. M. McElroy, deceased. He was indeed a great man in Israel. Later Elder Upshaw was also the efficient pastor of this church until the good Lord called him home. He was greatly beloved as a true faithful pastor whose heart was in the welfare of the dear Old Baptists.

Elder Stewart is now their faithful pastor.

We visited the good Christian homes, in Athens, of our faithful Sister Moore, old Brother Lester, and Bro. Earl Broach. These are precious Old Baptist homes. We were glad to have our devoted Christian sister, Emma Broach and Sister Harrison Upshaw with us in our meetings at the church and in Athens. God bless them all.

L. H.

We have been requested to attend the North District Association at Goshen Church, near Winchester, Ky., Fri., Sat., and 5th Sunday in August. If the Lord wills we hope to be able to attend. L. H.

Our esteemed and gifted brother, Elder W. J. Hull, the father of our dear brother, Z. C. Hull, is in the city visiting his son. He reports good meetings in Alabama and the Baptists are in good condition.

L. H.

Banks, Ala., June 25, 1920.

Please announce in your paper that the Conecuh River Primitive Baptist Association will convene with Mt. Zion Church, Banks, Pike Co., Ala., on Friday, Saturday and Sunday, October 1, 2, 3, 1920.

We will be glad to have all orderly Baptists who can to come and be with us at this meeting.

Those coming by train will please get off at Banks, on Atlantic Coast Line railroad, where they will be met and cared for.

C. E. Sellers.

There are different classes of people—a low, filthy, don't-care, lazy, good for nothing class; a common class of industrious, economical, cleanly, respectable people, many of whom are poor or have a competency, and let the service of God always be first with them; there is a proud, aristocratic class that study more about fine apparel and making a show than God's service. I prefer the common class. I want to serve the Lord in simplicity.

L. H.

Banks, Ala., June 25, 1920.

Please announce in your paper, that the the Annual Union Meeting of the Conecuh River Primitive Baptist association will convene with the church at Concord, China Grove, Pike Co., Ala., August 27, 28 and 29, embracing the fifth Sunday.

We invite all orderly brethren who can to come and be with us and especially do we ask as many of the ministers to come as can.

Those coming on trains will get off at Linwood, Ala., on C. of Ga. R. R. and at Troy on A. C. L. R. R.

C. E. Sellers.

Elder Lee Hanks:

Dear Brother: Please publish the enclosed verses, written by Elder W. J. Dendy in memory of his departed relatives in the "Gospel Messenger." Elder Dendy is one of North Alabama's most humble and sound Old Baptist ministers. He quoted these lines to me, and by my request is having me send it to you to print, if it suits your approbation.

Yours in bonds,

H. D. Leonard.

Box 304 Albertville, Ala., May 6, 1920.
Come, my dear friends, and weep with me in my afflicted state;

No Irby by to hear me cry, He's gone, my trouble's great.

My father too has gone above to see the Savior's face;

He left me here, in this low ground, to run a pilgrim's race.

Two brothers dear who were so near have left me here below;

Which often makes me weep and cry and think that I must go.

My mother, too, has gone above to live with Sister Lou;

The Savior called; she said farewell, I bid you all adieu.

W. J. Dendy.

Elder J. A. Moore, of Texas, is expected to attend the Upatoi Association, Tues., Wed., and Thursday after 1st Sunday in September.

Ocmulgee, Friday, Saturday and 2nd Sunday; Beulah (in Ala.); Fri., Sat., and 3rd Sunday; Echacconnee, Tues., Wed., and Thurs., after 3rd Sunday; Ebenezer, Fri., Sat., and 4th Sunday. Original Upper Canoochee, Lexy, Ga., Fri., Sat., and 1st Sun. in October; Harmony Association, Fri., Sat. and 2nd Sunday in Oct. Brethren will arrange appointments between the associations. Elder Moore is an able, humble, gifted, peace loving minister. We gladly welcome him.

L. H.

Elder Henry Swain paid the Messenger office a visit recently. He reports peace and prosperity in the churches. We were glad to see him and trust he may visit our churches soon.

Lee Hanks.

Elder Lee Hanks:

Dear Brother: Please state in the Gospel Messenger our regular monthly meeting at Martinsville, Va. is the 3rd Saturday and Sunday in each month. Our regular meeting at Strawberry is the 1st Saturday and Sunday in each month. Our regular meeting at the Old Mill is the 2nd Saturday and Sunday in each month. Elder J. R. Wilson, Pastor.

I baptized Bro. Scofield and wife, Bro. Calvin, Sister Gray, Bro. Dodd, five in all, in the fellowship of the Old Mill Church last 2nd Sunday, and a Bro. Ferguson joined at the close of the services Sunday for baptism next meeting. The dear Lord is blessing our hearts, and homes, and church. His great name have all the honor and praise for the resurrection, salvation, deliverance, the redemption, the justification, the calling, the election, the preserving and glorification of the elect family clothed in the Heavenly Lamb Skin.

Affectionately,

J. R. Wilson.

CORRESPONDENCE

Montgomery, Ala.

Elder Z. C. Hull:

My dear Brother:—I am feeling so lonely and cast down, I don't feel that I could ever venture out on a tour away from home among the dear saints of God. I am too weak and imperfect to undertake such a wonderful work as that of instructing and comforting so great a people thus blessed and favored of the Lord, a wise people, those with whom the Lord hath dealt as with no other people or nation. Still I can only find temporary relief from a feeling sense of duty to go and keep on going, in trying to serve four churches, and, when I go Saturday and Sunday, and then back home for the rest of the week, where I am beholding all manner of evil practices, I am made to think of that poor servant, Lot, whose righteous soul was vexed by the ungodly deeds committed by ungodly men. My very soul is set on fire with a burning zeal to go and to cry aloud and to spare not, but tell the people of Israel of their transgressions, and the house of Jacob their sins, and to earnestly and continually contend for the faith once delivered unto the saints. I would give anything I could to be rid of this feeling, and to have some rest. I just can't give up the serving of the churches, it seems, and I just can't serve them and follow out the impressions of my mind. I am sure that if I should spend all my time in visiting the waste places among God's humble poor, and do all that I could in my weakness to comfort them, and to encourage them, it would only be but a small hint at the praise of my blessed Redeemer which is so justly and divinely due His blessed name, for what I feel to hope, he has done for me. I could endure all the privations of life and oppositions by

the enemy to truth, and count it all joy to suffer for Jesus' sake, enduring the cross, despising the shame, if it would only prove a blessing to His dear people. Yours in afflictions,

J. J. Turnipseed.

Dear Brother Monsees: I have read your letter of January 20 to Elder Z. C. Hull in Gospel Messenger for March. I find so much of my own experience in what you say about being cumbered about with so much serving and not therefore permitted to sit at Jesus' feet and receive the better part (which is promised us in obedience).

Out of the entanglement of the affairs of this life you say, it is seldom that I am permitted to emerge long enough to think or write upon things divine. How I crave and pray that it may be different. * * * but I am so handicapped with the frailties of this life; so much consumed with carnality and so little acquainted with spirituality."

My brother, I am not glad that you are in that condition, but I am glad that you deplore it and grieve over it, that you so perfectly in describing your condition, have told mine also. Were it not for the grace of God that brought me into heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 11: 1-10. But here is where my troubles arise for disobedience—I don't walk in the good works, the Lord has ordained that those for whom Christ died, should walk. However, it is said that Abraham's faith was counted unto him for righteousness. "For if Abraham were justified by works, he had whereof to glory; but not before God. For what saith the Scripture?

Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4, 1-4.

Then can we witness, as you did, with the poet:

"O to grace how great a debtor,

Daily I'm constrained to be;

Let thy goodness like a fetter

Bind my wandering soul to thee."

And it is the goodness of our Savior, binding our wandering souls to Him, is why that we grieve and mourn as a dove bereaved of its mate, that we did not appreciate His presence and loving kindness more, and remain closer to Him, and His precepts and examples, when he was near, and wiped all our tears from our eyes. But, prone as we are to leave Him and to spend our time in pursuit of the perishable, fading, fleeting, fast decaying scenes of

mortal life, brings us to a realization, every day of our mortal existence, that we are nothing and less than nothing and vanity. But this fast age in which we live, it seems, will not give us time to think or write of the goodness and mercy of God, although we imagine at the same time that we are not making any pretensions toward living up to the standard with the pride and fashion of the day. Yet it has more influence over us than we think. I often think of Mary and Elisabeth, back in the days when the angel of God spoke into existence John the Baptist and Christ, and how that Mary went and spent three months with Elisabeth, and we hear of no complaints from either husband for their disloyalty to them and their homes.

We can't know how Joseph fared about his meals being cooked and his clothing washed, ironed, and mended; but he lived and did not starve nor freeze. I am perfectly satisfied they all lived much happier in those days, and did not suffer with headaches and nervous indigestion, and heartaches that are so numerous in the land and countries today (with all its boasted improvements and great zeal among the people for a closer walk with God).

Mary and Elizabeth's humility and simple child-like faith in the gift of God bestowed on them, and the sacrifice of time they gave in talking of his mercies, was not sounded out through periodicals, nor did they do any of these things to be seen or praised of men. (Not that I am opposed to papers being published by our people, when they are published solely for the truth's sake). But I fear that we praise the creature many times more than the Creator.

But to come to the gist of the subject: We must remember and would do well to heed what Christ said to Peter, when Peter told him, He, Christ, should not be put to death. Christ turned to Peter and said, "Get thee behind me Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16: 21-25.

I find my troubles much of them come to me for this reason: I "savour" not of the things of God, but those that be of men. Therefore, I am often cast out of His sight where the waves and billows of seeming destruction lash and foam above my head, and where I am often made to cry as did Jonah "O Lord, I am cast out of thy sight, yet will I look again toward thy holy temple." It is through much tribulation that I am brought again to His banqueting house, where His banner over me is love. But through the grace of God alone I have ever been permitted to even view where the Savior feeds and where He makes His flock to rest at noon. And I can hear His voice as one out of sleep, saying, Rise up, my love, my fair one, and come away. For

lo, the winter is past, the rain is over and gone.

The flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs and the vines with the tender grape give a good smell.

Arise, my love, my fair one, and come away.

O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

But must close, I was not expecting to write all this. But to tell you that in telling your experience, you told mine.

Unworthy though in hope of a glorious immortality, where death is swallowed up in victory.

Orie Belle Adams.

Oglethorpe, Ga.

Albertville, Ala.

Elder Lee Hanks:

Dear Brother: I feel somewhat impressed to write a few lines. I often meditate and sorrow over the condition of some of our churches. There seems to be wars and fighting among some of them and the question arises, what is the cause? And the remedy? Many things may arise to cause these troubles. James says "Whence come wars and fightings among you? Come they not of your own lusts?" Now the cause and the cure is in the individual. I think I have a partial solution. Let me come down to my own doorsteps and view the situation, and I find that my sight had been elevated too high. I could only see some imaginary fault in the other fellow, but I find by investigation, at home, some real faults. "Some," did I say? but let me face the issue clearly and put it "Many." Yes, many faults. I could not undertake to summarize them, but suffice it to say that they are so numerous that I feel like it would take me all of my time in the future to get them eradicated from my system. No time then to watch after the other fellow's faults.

Perhaps, if I will try, I will find some time to heed the admonition to watch over the other fellow for good. And again, perhaps, if I do so, I will find some good in him. The Devil is always ready to show us the other fellow's faults, and try to make us believe our own faults are virtues. The Scriptures represent him as being a roaring lion going up and down the earth, seeking whom he may devour. It was said in ancient times that when the sons of God met to worship that the devil met them there. Then it is evident his influence reaches even into our own homes, and fields, and hearts. Our carnal nature is not at enmity with the devil, but is in unison with him. Therefore we are liable to go wrong, and do the things contrary to the teaching of God's Holy Spirit. It seems it is my nature to often do the wrong thing, or think or say the wrong thing, even to the destruction of my peace; and perhaps my in-

fluence reaches out to the downfall of others, or to the detriment of some one's Christian enjoyment, and at the same time I may be wondering at his lukewarmness, and I perhaps partly the cause of it. So brethren, let us examine ourselves. Are some of the church members speaking unkindly of others? Let us be sure we are not backbiting and taking sides in a wrong, and when we meet at the house of God, or around our fire sides, let us not speak of the faults of others, but let us talk of the goodness of God, and His wonderful works to the children of men, and, if called upon to help in the settlement of differences, let us be sure we act with discretion, impartially, and with sound judgment. Let us judge with righteous judgment according to truth and justice, and not be found talking these things everywhere we go. It worries one and makes him feel tired and restless to hear of so much wrongdoing, and one powerless to help in reconciling the contending parties. I for myself, had rather hear the brethren talking on the Scriptures.

Brethren, there are some minor faults among us that we should overlook. We should not enlarge upon and make mountains out of mole hills; if we know of something a brother is guilty of that is detrimental to himself and to the church, we should talk to him privately, get him to desist, or lay it down. The world would rejoice to know or hear of wars and disputings among the Old Baptists, taking it for granted as a sign of our early decease. We should strive with all of our power, as much as in us is, to live in peace with each other. This should be an individual matter with us, that we will be no back-biters, that we will be no tattlers, or busy bodies in other men's business. Brethren, I know this is not too hard for us. We can do this much, we can keep our mouths shut, if we try. Let us live humbly and at the foot of the cross, and at the feet of our brethren. If we all do this there will be peace in our churches. Brethren, I hope you will pray for me, and may the Lord make me willing to take the medicine I am prescribing for others.

H. D. Leonard.

MOHAMMEDAN FAITH.

Dear Brother Hanks: In reading books of travel by Mark Twain recently I found frequent references to Mohammedan terms and customs which I did not understand. Looking up information on Mohammedanism, I found the following in the Standard Dictionary of Facts; and since it was such a surprise to me, I thought perhaps others might be interested in comparing certain points in their creed with views held by some people in our country; so I am sending it to be used as you see fit. This is copied from page 717:

"Mohammedanism, the name commonly given in Christian countries to the creed established by Mohammed. His followers call their creed Islam. Their common formula of faith is, "There is no

God but Allah, and Mohammed is his prophet." The dogmatic or theoretical part of Mohammedanism embraces the following points:

- (1) Belief in God, who is without beginning or end, the sole Creator and Lord of the universe, having absolute power, knowledge, glory and perfection.
- (2) Belief in his angels, who are impeccable beings, created of light.
- (3) Belief in good and evil Jinn (genii), who are created of smokeless fire, and are subject to death.
- (4) Belief in the Holy Scriptures which are his uncreated word revealed to the prophets. Of these there now exist, but in greatly corrupted form, the Pentateuch, the Psalms, and the Gospels; and in uncorrupted and incorruptible state the Koran, which abrogates and surpasses all preceding revelations.
- (5) Belief in God's prophets and apostles, the most distinguished of whom are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Mohammed is the greatest of them all, the last of the prophets and the most excellent of the creatures of God.
- (6) Belief in a general resurrection and final judgment, and in future rewards and punishments, chiefly of a physical nature.
- (7) The belief, even to the extent of fatalism, of God's absolute foreknowledge and predestination of all events both good and evil. The practical part of Mohammedanism inculcates certain observances or duties, of which four are most important. The first is prayer, including preparatory purifications. Prayer must be engaged in at five stated periods each day. On each of these occasions the Moslem has to offer up certain prayers held to be ordained by God, and others ordained by his prophet. During prayer it is necessary that the face of the worshipper be turned toward the kebla, that is, in the direction of Mecca. Prayers may be said in any clean place, but on Friday they must be said in the mosque. Second in importance to prayer stands the duty of giving alms. Next comes the duty of fasting. The Moslem must abstain from eating and drinking, and from every indulgence of the senses, every day during the month of Ramadhan, from the first appearance of daybreak until sunset, unless physically incapacitated. The fourth paramount religious duty of the Moslem is the performance at least once in his life, if possible, of the pilgrimage to Mecca, after which he becomes a Hadji. Circumcision is general among the Mohammedans, but is not absolutely obligatory. The distinction of clean and unclean meats are nearly the same as in the Mosaic code. Wine and intoxicating liquors are strictly forbidden. Music, games of chance, and usury are condemned. Images and pictures of living creatures are contrary to law. Charity, probity in all transactions, veracity (except in a few cases) and modesty are indispensable virtues. After Mohammed's death Abu Bekr, his father-in-law, became his successor, but disputes immediately arose, a party holding that Ali, the son-in-law of Mohammed, was by right entitled to be his immediate successor. This led to the division of the Mohammedans into the two sects known as

of Persia and India; the latter, considered as the Shiites and Sunnites. The former, the believers in the right of Ali to be considered the first successor, constitute at present the majority of the Mussulmen orthodox Mohammedans, are dominant in the Ottoman Empire, Arabia, Turkestan, and Africa. The total Mohammedan population of the world is estimated at fully 215,000,000."

Brother Hanks, please send the Gospel Messenger one year to Mrs. Mantie Partain, Campton, Ga., for the money order enclosed. I am glad to send this subscription, as the sister will enjoy reading the paper.

Yours in hope,
Emma Broach.

Social Circle, Ga.

We received May issue of the Messenger today, have only scanned over it, and oh, it does me good to see it so full of good letters from men of God. I do trust and pray to the dear Lord that He will spare their precious lives and impress them often to write. I wish I could meet every one of them and shake their hands and tell them I love them.

We so much admire Ora Belle Adams and Lessie Jolly's writings.

Really the Messenger is exactly the kind of paper we want—no ads. Even it is beyond our sanguine expectations.

Carrollton Primitive Baptist Church. Regular meeting 1st Sunday and Saturday before in each month. Elder J. M. Bagwell, pastor.

J. C. Brock clerk, Address, Carrollton, Ga.

Hope to send you a club before long. Would not exchange the Messenger for all the rest of the papers I know of.

N. E. Denney.

Route 3, Carrollton, Ga.

Eld. Lee Hanks:

Brother Hanks, my son asked me to write you and tell you we would be only too glad to have you visit our association any time it would be convenient (Bethany), and we would help bear your expenses, and I am sure other brethren would do the same. May the Lord bless you and yours abundantly throughout this life.

Let us know if you can visit us and when. We want to hear you preach once more.

Your brother in hope,
D. Hollingsworth.

Decatur, Miss.

Shall be glad to visit you in the near future. I love the dear good Baptists of your country.

L. H.

Cappell, Tex., May 16, 1920.

Elder Z. C. Hull:

Dear Brother:—Tonight I find myself trying to write you a few lines after having read the May issue of the Gospel Messenger. My poor heart is filled

with joy to know that the dear servants of God are not only willing to go and preach the word, but are willing to give much of their time to writing, telling of the goodness and mercies of God and the riches of His Kingdom, thus wearing their life away and giving the most, if not all, of their time to the cause, I often wonder if we appreciate such noble servants of God as we should. I fear that we do not. Some of your staff I have met and I hope to meet the others while I press through this unfriendly world, as their writings through the papers have often caused me to forget the cares of this life and say with David of old, the Lord is my Shepherd, I shall not want. If I am not permitted to meet them while here I hope to meet them in the bright beyond.

Tonight as I think of good people, the poorest of all the earth and yet the richest, my mind goes to the scripture where David said:

For He shall deliver the needy when he crieth, the poor also, and him that hath no helper,

For He, God, shall deliver the needy.

Do we always wait upon the Lord as we should and have a thus saith the Lord in what we do or say? This is a question that we all can answer within ourselves. I for one fear that we do not in this age of time. Do we not hear preachers telling the sinner to open the door of his heart and let Jesus of Calvary in, the same weak God that many tried to make Him while He was here among men, many are trying to make Him today.

Let us go back and see if we cannot find a time.

The children of Israel were a needy people. Surely they had always been a needy people, but upon this occasion they were in much need, when the children of Israel came to the Red Sea, it was a trying time for them. The waters were too deep for them. The army in the rear was too strong for them. So needy were they of a power stronger than that of armies, that they had to wait upon the Lord. Was it not a time to wait? Wasn't it a time that they did wait? And Moses said unto the people, fear ye not; stand still and see the salvation of the Lord which He will shew to you today, for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The children of Israel, having come to the end of their own strength, could do nothing more than to wait and see the power of God, the one who would fight their battles, and every child of grace has some time or another come to the end of his own strength. Surely they are as much in need then, and like the poor publican of old, cry out, Lord, have mercy on me, a sinner, and when the Lord shall come and speak peace to their soul, they shall see the Egyptians (their sins) no more.

Surely, the Lord delivers the needy and poor of the earth as He has chosen His people among the poor and the despised of the earth, yet they are rich, having received a hope in Christ which is worth

all the riches of this world, and thus some one of the prophets, having lived to see the day when he took the child Jesus in his arms, and blessed God, and said unto the Lord, now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy salvation.

Surely this is the Holy Child spoken of by Isaiah when he said, for unto us a child is born, unto us a son is given. * * * Isn't it wonderful to think of how the power and grace of God works in delivering the needy and the poor. Yes, we were indeed a needy people, and so poor we could never have paid the debt, but God, who knows all things and could see our needy condition, paid the price, and ye are bought with a price. Yes, he paid the price with the blood of His Son, my precious brother.

I for one can never believe anything else than that the price that He has paid will be sufficient. For Jesus said that of all that the Father had given Him He should lose nothing. Isn't it a sweet thought, although there are some that cannot see it this way, that all the powers of this world and sin accepted can never rob God of one of His chosen ones. Then, dear brother, if I am numbered with His chosen ones, and my name has been written in the Lamb's book of life, some sweet day I shall rest in His love and kind embrace.

According to His good works and not mine. I feel to be one of those needy ones tonight. Oh, that He would show His smiling face once more.

Brother Hull, I often think of you, and long for the time when I shall be with you again. What time I was with you when you were here, the hours went by like moments. It affords me great pleasure to read from your gifted pen. May the Lord spare you through many days to come, as you press on in discharge of your duty. Brother Hull, I am longing for the time when you can come back and be with the little church at Dallas.

We also invite other preaching brothers to come and be with us. Our regular meeting time is three-thirty in the afternoon of each fourth Sunday. We meet in a hall on Tenth and Beckley, in Oak Cliff. Bro. J. L. Collings preaches for us. He is a precious brother and a noble servant of God.

Dear Brother, I must close. Didn't think that I would write so much, but just gave vent to my mind and have done the best I could. Do as you think best with this, and pardon me for keeping you so long. I hope to see you soon, but if never again, may we meet in that bright world beyond.

Your brother in Hope,

O. F. Dearing.

Cappell, Tex, R. 1.

Dear Brother Hanks: I see your resignation as associate editor of the Primitive Baptist, and learning that you are editor of the Gospel Messenger, I would be glad to have a sample copy of the paper. I was always glad to read your writings in the Prim-

itive Baptist. I am here alone, about sixty miles to the nearest Old Baptist church. I try to preach here once a month, but almost everything is against me, except a very few. My greatest comfort is reading after the Baptists.

A sinner saved by grace,

Elder G. W. Reed.

Perryville, Ark.

Athens, Ga.

The Messenger Publishing Co.

You will find enclosed money order for the renewal of my subscription to the Messenger.

Have sent out the letters and blanks you sent me and I am glad to do what I can to help you in the good work; have been reading the Messenger for years, and feel that I can't do without it. I think sister Lessie Jolly's letters and, Oh, so many others, are worth more than the paper costs.

If I could write as they do, feel that I would be glad to spend my time for the comfort of the dear children of God, but am such a poor, unworthy creature, and fall so far short of what one should be, that I don't see how the church can fellowship one so vile. I will leave, in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord. This gives me some comfort, that after all, it may be I belong to that class.

Pray for me that I may be enabled to trust Him and lean on His promises, while I am going down the steep of life. I am growing old—very feeble and nervous, and feel that I can't be here long, according to nature. Will soon be seventy. While I have much to be thankful for, much more than I deserve, I have had trouble and often think of the hymn:

"Mixtures of joy and sorrow,

I daily do pass through."

But it will soon be over, and I trust I shall meet the redeemed of the Lord, and there will be no more sorrow, no tears to be shed, all will be joy, love and peace. Pray that such may be my happy lot.

Yours in hope,

Mary A. Moore.

Do not tell a poor mourning soul, hungering and thirsting after righteousness, with a heart full of love to stay out of the church as long as he can. He will disobey long enough without telling him to do so. Tell him to follow the blessed Saviour. Come and welcome in the dear old Church. L. H.

Poor weeping soul, remember that Jesus wept. He became a sympathizer with His poor afflicted children.

L. H.

Flint Co., Texas.

Elder Zack C. Hull:

My dear Brother in the relation of life and salvation, as it is in Jesus, the Savior of His people from their sins: A near and dear relative can reach the living, thirsty soul after righteousness. The won-

derful work of God! The grace relation of the divine life can reach the living thirsty souls—God's redeemed. I have just returned to my son's. Had a pleasant trip, among the brethren and sisters of the Amite Association of Mississippi. I visited a few churches of the Wetumpka Association. My tongue and pen fail to express the loving kindness the dear brethren manifested to me—hoping the good Lord introduced this poor pilgrim, a fellow-citizen of the household of faith. At once, the loving relation of life and salvation was heard and felt to the praise of a dear Savior's love, and to the life and comfort of my soul.

Dear brethren, one and all I met, I hope to believe the good Lord was with me, though a stranger in the flesh, the acquaintance in the Lord soon came to light. God is light, and love. Our life and love in the Lord revived and a sweet communion in our relation of life, and salvation as it is in the Lord. I visited Mt. Olive Church near Opelika, the home church of Eld. W. M. Mitchell. He served as pastor of this church fifty years, Bro. P. D. Taylor invited me in the pulpit. My meditation was in the precious living gift, Brother Mitchell, the gift of wisdom, and love, having stood in this pulpit, an ambassador speaking the truth in righteousness and love and comfort to the church. Oh, how can I, so feeble, so weak, stand where the gifted minister of God stood. My prayer and heart's desire was for God to introduce this poor feeble gift to his brethren and sisters in Thy love. I am willing for my brethren and sisters to be the judges.

Brother Hull, I return to my son's in Texas. I live with him when I am not visiting the churches. I found the Messenger changed hands, several copies had been mailed to me. Brother Hassell sent me the Messenger. It was thankfully received. The copies you sent me gave me an introduction to you in the Lord, the shining beauty in love. The loving principle of the Messenger has not changed. May the good Lord bless you and Brother Hanks in publishing the true Messenger of love. That is what Jesus did for us, when He revealed the message of love. Our sins were imputed to Him, His righteousness imputed to us. Love, peace, and happiness were ours. This is the life and joy of my soul. In hope, a little brother in the Lord.

L. J. Gresham.

It is hard to give our loved ones up, but it is so sweet to have the assurance that they are in heaven, where there will be no more briny tears shed, and where they will bask in the sweet loving smiles of Jesus forever. Sweet and blessed home of the soul.

L. H.

Elder Lee Hanks:

Dear Brother Hanks: I am sending under separate cover the obituary written by our precious sister, Lois Brannan, and also another little memorial.

We just wish to tell you again how much good

your coming to us has done us. You can never realize it as we, for surely you can not understand how cast down and destitute we were—then we learned that you were thinking of us! At last, God had sent our shepherd and he was calling the sheep!

In your beautiful sermon today we were made to forget the bitter waters of Marah for you showed us the tree, the waters were made sweet. During your discourse your countenance revealed the image of our precious Savior. It was like the morning dew to parching vegetation. My troubled soul grew calm and still and I could say with one of old, "Be still and know that I am God."

Don't forget that we are expecting you and your wife next meeting. It will be a high privilege of which we feel unworthy, to have you in our home, yet we want you to come.

In hope,

Mrs. W. E. Broach.

Carthage, Miss.

Elder Lee Hanks:

Dear Brother: I would be glad that the Lord would direct your mind to visit us again. I often think of you and your godly conversation and the meek and humble spirit you manifested, and how you so wonderfully preached Jesus to the comfort of His dear children while among us. I hope your health is better. My wife's health has been very poor for the last two years. May God's richest blessings be yours, together with your dear family, is my prayer. Your little brother in hope,

E. J. Jolly.

I hold you and your dear Christian family in high esteem and shall ever remember your kindness. Hope to visit you again.

L. H.

What miserable creatures will they be who hear their awful doom: "Depart ye cursed into everlasting fire prepared for the Devil and his angels!" God will punish sin. It is just as true as there is a heaven that the wicked shall be turned into hell with all the nations that forget God. That punishment will be everlasting. God is just. L. H.

After a few more hardships and sore conflicts here, we can say, come welcome death, I will gladly go with thee. How sweet to be able to say: "Farewell, vain world, I am going home, my Saviour smiles and bids me come." May this be our happy lot.

L. H.

If God has only one way of saving sinners, and that is by faith, repentance, baptism, and a round of conditions, what will become of heathens, idiots and infants?—L. H.

We should not be drones in the service of God, but all should awake to spiritual activity. We should love and serve God as a sweet privilege.

L. H.

Galveston, Texas.

Eld. Zack C. Hull:

Dear Brother in Hope: I want to thank you for the two copies of the Messenger received just a few days ago. However, I had received a copy two or three days previous (June issue), I have read each of them with comfort and solace to my heart. I hope through the Spirit of our good Master, of whom I know without Him I can do nothing. Sometimes, I feel that the smiles of our dear Lord are hid from me and I am left to grope my way in darkness. Again I feel that He is my Shepherd, and I shall not want. God bless you, dear young brother, together with all the precious spiritually minded brethren who are endeavoring, through the grace of God, to write words of love and comfort to the humble poor of God.

Yours in bonds,

Robt. S. Farrow.

As I have received an extra copy will send some stamps.

Elder Lee Hanks:

Dear Brother: I am so glad the paper has moved to Atlanta. I have been reading it ever since its first publication. I am glad that Elder Hassell is still on the editorial staff, for I have been comforted so many times by reading his editorials. He is a faithful old soldier of the cross. Elder Gold has taught the Lord's people so comfortingly too. If all of our preachers would write and preach as Elders Hassell and Gold have done we would have peace in our churches. I do not mean that they are all that have thus taught. No, indeed! Some were excluded from the church for wanting the church to do away with the tenth article of our Articles of Faith. Will you write an article on it? They were gotten up from the split, 1832. I see no cause for that to bring trouble now. Oh, that we could live in peace one with another. What is the cause? Where is that faith and charity? Is it gone? O, Lord, help us, and may all repent, and may He visit us and restore unto us the joy of His salvation.

I have prayed that I might, live to see a revival among us. I can't write as I wish. I am 78 years old and cannot be here long. May God bless you and all the editors and readers of the Gospel Messenger. I beg an interest in your prayers.

Your sister, I hope.

Elizabeth Casey.

Adairsville, Ga.

The grace of God should be preached, believed, and practiced by the Lord's people. Preach grace in its fulness. Let every sermon be well seasoned with grace. There is no other people on earth that truly believe in grace, but the Old Baptists. Every spiritual desire, aspiration and love of God is a fruit of grace in the soul. Our being in the spiritual

realm and ability to obey God in that sphere is all of grace. Grace gives us ability to obey God and the desire, but grace does not do the obeying. The command is given to us to obey, and if we live after the flesh and disobey, it is our fault, and we experience the judgments of God; but if we by enabling grace obey the Lord and feel His presence, we praise God's grace for it. At best we feel to be poor unworthy servants. If the grace of God is in the heart we are apt to see fruits borne. By their fruits ye shall know them. One should bear fruits before he is received into the church. L. H.

When a people leave the practice, they will ere long leave the fundamental principles of grace.

L. H.

God's people are an afflicted and poor people; and their plain simple manner has never made them popular or inviting to the world. The world loves its own.

L. H.

The more closely error imitates the truth, the more people it will deceive. Counterfeits are dangerous.

L. H.

Dear Brother Hanks: I have read many good things from your pen in the Gospel Messenger that have cheered me along on life's rugged pathway and made me pray to have the privilege of meeting you and hearing you preach. I am made to love you and all the dear brethren of the household of faith. The Gospel Messenger is the best paper I ever read. I hope the Lord will bless you many days in your good work. Send me the Old School Church Hymnal. Your little brother in hope.

W. A. Clabo.

Let this thought support us under all our afflictions, that heavy and tremendous as the storm is, it will soon be over, and we shall safely arrive at home." For if we suffer with Him we shall also reign with Him: if we deny Him, He will also deny us.—Horne.

A religion that pleases the carnal mind is a religion invented by the devil to deceive the world.—J. M. N.

I am resolved in the strength of grace, to preach all the truths of the gospel so far as I know them, and leave God to take care of consequences.—Top-lady.

It is a great thing to live in faith, but greater still to die in faith.—Berridge.

After all the learning of men, if they have nothing else, they are still natural men, and perceive not the things of God. Their light is still but darkness, and "how great is that darkness." It is the Lord Jesus alone who is anointed to open the eyes of the blind.—Owen.

Poor sinner, it is an infallible evidence of your eternal election, if you can say and feel as Ruth did: "Thy people shall be my people, and thy God my God." This is the language of the faith of God's elect in every age of the world."—J. M. N.

Augustus M. Toplady, the great hymn writer, in speaking of his early experience in the tidings of God, has this to say: "When about the age of sixteen, it pleased God in His providence to direct my steps into a barn, where a layman was preaching." Reflecting upon the circumstance a few years afterward he says, "On Feb. 29th, 1878, after my return from Exeter, my desires were strongly drawn out; and drawn up to God. I could, indeed, say I groaned with the groans of love, joy and peace, but so it was even with comfortable groans that cannot be uttered. That sweet text: "Ye who sometimes were afar off are made nigh by the blood of Christ." (Eph. 1:13) was particularly delightful and refreshing to my soul; and the more so as it reminded me of the days and months that are past, even the day of my sensible espousal to the Bridgeroom of the elect. It was from that passage that Mr. Morris preached on the memorable evening of my effectual call by the grace of God under the ministry of that dear messenger; and under that sermon I was I trust, brought nigh by the blood of Christ, in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people meeting in a barn, and under the ministry of one who could hardly spell his name. Surely it was the Lord's doing, and is marvelous."

You say, "Christ has done a great deal; He has done His part, and I must do my part; and notwithstanding all that Christ has done, if I do not do my part, too, I cannot be saved." There is a deal of talk in our day about popery being likely to be established; and I know no men in the world who are more likely to establish it than these "do part" men, for their sentiment is the very life and soul of popery. What is popery? What is anti-Christian? Creature merit? If you could destroy creature-merit, man's doing his part, in all its bearings, and creature-merit could entirely be put out of existence, the devil himself could not make a Pope. There could be no such thing in existence. But creature-merit is the blood, and sinew, and pulse, and life of Popery; and, therefore, where men go on with the strange idea that notwithstanding all Christ has done, they must do their part, too, or they cannot be saved, they are bidding "Good speed."

Wm. Gadsby.

If God is unjust because He does not save all the race, before what tribunal will you try Him?—L. H.

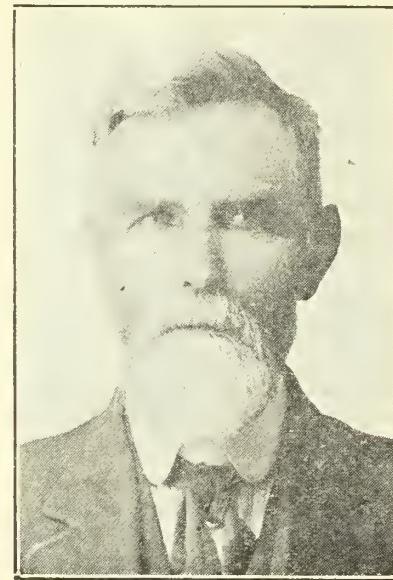
If you were to say you know you have a mansion above worth a million worlds, and yet the loss of a thing worth sixpence were to put you out of temper, nobody would believe you.—W. T.

Show me a man's books and companions, and I will tell you what sort of a man he is.—W. T.

As in a family where there is much business to be done, even the little children bear a part, according to their strength: "The children gather wood, the father kindles the fire, the woman kneads the dough;" so in the family of Christ, the weakest Christian is serviceable to the strong.—Flavel.

Christ is a Rock to them who have no foundation of their own and cannot manufacture one.—Gadsby.

OBITUARIES



Elder Thomas Weaver.

Elder Thomas Weaver was born May 23, 1845; departed this life July 23, 1919, age 74 years and 2 months. Received a hope in Christ September, 1867, joined the Primitive Baptist Church at Mossy Springs, Union County, Tenn., in November, 1868, and was baptized in May, 1869, by Elder William Bridges.

He was ordained to the full work of the ministry May, 1872, by Elders William Williams and William Bridges. For a number of years he was moderator of the Powell's Valley Association (Primitive Order), and was very highly esteemed by the brethren.

He was married to Adaline Wilson December, 1865. To this union two children were born, one of whom survives. Adaline Wilson Weaver died in 1870.

December 8, 1872, he was again married to Saloma Catharine Shown, who preceded him to the home of the blessed June 3, 1918.

To this union sixteen children were born, seven sons and nine daughters, five dying in infancy and two married daughters preceding him to the great beyond. Six sons, four daugh-

ers, twenty-five grandchildren and one great-grandchild still survive.

One brother and a sister, namely, Jacob Weaver, Lafollette, Campbell Co., Tennessee, and Mrs. Julia Soyre, Union Co., Tennessee together with the children, church, and a host of friends, are left to mourn our great loss, but we believe our loss is his eternal and happy gain.

He was a faithful and devoted Christian. He was true to his church, sound in doctrine, always contending for the principles of the doctrine of Christ, yet with much love and good will to all.

He could surely say, "I have kept the faith, fought for the truth and finished my course with much zeal." He was one of the ablest defenders of practical godliness, and strongest advocates of salvation by grace in the Powell's Valley Association.

All men, of all denominations, loved him, tho they did not love nor neither did they believe the sentiment he contended for. He contended for forty-eight years for those blessed principles.

His love and zeal never grew cold and it was his whole desire to do the will of his Father.

He has left this world of sorrow and is sweetly resting with his blessed Savior whom he so faithfully served.

He enlisted in the Federal Army, Company G, 7th Reg., Tennessee Mounted Infantry, November 8, 1864, and was honorably discharged July 27, 1865.

The last few months of his life were spent with his daughter (Mrs. M. M. Rice), where he received all the care and attention that could be administered, but to no avail. During his stay here I (Elder T. W. Baker) spent many nights with him. One night he called and had me put him on his chair and wanted to talk a while. The following are a few words in as short a manner as I can arrange them. Altho he talked for one hour and a half yet we haven't space to tell all.

"Brother Tom, we have spent many days together in talk and preaching, and I have often doubted being God's servant and wondered if I had been too strict in contending for these principles, but now I know that I am His servant and that these principles are the truth. My way is clear, there's nothing in my way, and I know that my Redeemer liveth."

Raising his hand and letting it fall on his knee, he smilingly said, "It doesn't seem that heaven itself could be any sweeter than these moments were to me. If it is, it will be sweet, indeed. I don't want to complain or think my lot hard, but if it were only God's will I wish the end now."

We only wish all of God's dear children could have heard him.

Funeral services were conducted by Elders H. H. Oaks and T. W. Baker, Saturday, July 26. Here a number of his brethren and friends gathered to pay the last tribute of respect to this precious man and father.

His body was carried a mile to the Hill Cemetery, where he was quietly laid to rest from the troubles and heartaches of this old world until the Lord shall come to call the sleeping dust of his jewels to come and live with Him.

Children and Brethren, this will be the sweetest meeting we have ever witnessed. Here we'll meet to never part again.

Let us trust the Savior to carry us to this sweet home where we can ever be with our loved ones and sing redeeming love forevermore.

ISAAC O. DODGEN.

Isaac O. Dodgen, son of Deacon W. S. Dodgen and wife, was born April 11th, 1861, and died of heart failure May 3rd 1920.

Brother Dodgen was married to Miss Alice Groover in

November, 1889, and to this union was born four children, three sons, Roy, Gray and Howard, and one daughter, Mrs. R. C. Burtz. Howard preceded him to the grave.

On the relation of an experience of grace, Brother Dodgen was received into membership by the Primitive Baptist Church at Bethlehem and was baptized by the writer.

Brother Dodgen was a good man, as far as good applies to man. He had been in poor health for several years but at the time of his death seemed to be better, attending his meeting on Sunday, and about 3 o'clock Monday afternoon, he came in the house and began reading a paper and fell over against the bed he was sitting by. His wife ran to him and lifted him up, but he had breathed his last. His sufferings had come to a peaceful end.

Brother Dodgen leaves to mourn, besides his wife and children, three brothers and four sisters, and many relatives and friends.

Funeral and interment were held at Holly Springs, conducted by W. T. Walden and a Methodist minister, Reverend Crowe, and myself.

Dear Sister Dodgen, trust in the Lord for He cares for you. His mercy is everlasting and He will not forget to be gracious.

May God in His goodness and love prepare you and your children to meet your loved ones who have been called away to that world where parting will be no more.

Smyrna, Ga.

H. G. MITCHELL.

J. F. LINDSEY.

By request of the wife and loving companion of the above subject, we will try and pen a few lines to his memory, first, by calling attention to the fact that he was not a member of any religious institution, neither did he believe that such was the Savior of poor sinners, as he expressed himself to be, but he did believe that the only name under heaven or given among men, whereby we must be saved, was the name of Jesus; and having been born again, not of a corruptible seed, but by the word of God, which liveth and abideth forever, had the witness in himself, and could truly say that Jesus is the Christ, the Son of the living God; and as we were with him a great deal during his afflictions, which continued for several months, he gave all evidences of a gracious change, expressing his weakness and imperfections, and yet a strong desire to live in the sweet fellowship of the church, and to enjoy the worship and service of God with his dear people, if he was only fit to have a name or a place among them.

In all of his sufferings we have never seen greater fortitude and patience manifested, or any one more reconciled to their suffering condition. He was a man highly respected by all who knew him. He died in Montgomery, where he had been for more than three months, having had several operations and everything done for him that loving hands could do. His wife was with him, giving her personal attention to his care most of the time.

The remains were laid to rest in the family cemetery at Donnelly's cross-roads on Friday before the fourth Sunday in April, amid a large gathering of friends and relatives, funeral services being conducted by the unworthy writer and Elder Jack Mitchell. The deceased was 49 years of age and leaves an aged mother, a loving and affectionate wife, children, brothers and sister, and a host of relatives and friends, to mourn their loss, but we would say to one and all, "Weep not, as those who have no hope, for if we believe that Christ died and rose again the third day, them also which fall asleep in Jesus, will God bring with Him, for he was delivered for our offenses, but raised again for our justification.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

It is indeed a great Cross to our nature to give up our loved ones in the trying hour and article of death, and especially so with the bosom companion, who feels so keenly the loss of her head and stay in all the trials and battles of life; but we would call to mind the great Head and Protector, who is alive forevermore. He has promised to be a husband to the widow and a father to the fatherless, and give everlasting comfort to the poor distressed. May God bless and comfort all the bereaved ones, and enable us all, by His sweet sustaining grace, to humbly bow in submission to His blessed will and work, and may we feel the sweet assurance of that hope which reaches beyond this world of trouble and care.

Sleep on, dear Jimmie, take thy rest,
God doeth all things for the best,
We may not see nor understand,
Until we reach that blissful land.
Then, we shall know as we are known,
When Gabriel the last trump has blown,
When saints are gathered all in one,
To praise the Spirit, Father, Son.

Montgomery, Ala.

J. J. TURNIPSEED.

MRS. MARY HATTIE BURK.

It becomes my painful duty to write a brief obituary of my daughter, Mrs. Hattie Stinson Burk. She was born Feb. 21st, 1896, at Stinson, Russell County, Va., and deceased January 23rd, 1920, aged 23 years, 11 months and 2 days. She was the youngest daughter of Elder J. T. Stinson and N. V. Stinson. She was married to Mr. C. G. Burk and to this union were born two children one son 5 years old, Thomas Russell, and a daughter, a little over three months old, Sarah Virginia, named after each of its grandmothers. She professed a hope very young, but like many others, put off joining the church, waiting for her husband to go and be baptized with her. But the merciful God warned her of her approaching death, of the river where she should be baptized, and Elder Peterson, who should baptize her. She told her dear husband it was her last opportunity, and they went a distance of about 40 miles, near Riffe, Washington, and on Saturday, the 2nd day of January, 1920, went before the church and told them of her hope, and was baptized by Elder Peterson in the Cowlitz River on Sunday morning.

My uncle and aunt, James and Jane Stinson, who are now each up in the eighties, wrote us about the good meeting. She returned home so happy, and then she wrote us about it. Oh! how I and her old mother cried for joy. She never hinted to us that she did not expect to live long. How soon our joy is turned to grief. She was soon stricken with an abscess. The doctors could not relieve her so she was taken to the hospital at Chehalis, where she was operated on January 23rd. She awoke from the ether and retained her right mind until the last. She died holding her husband's hand.

She had formerly lived in Chehalis and had many friends there and in the surrounding country. So on the 25th of January, after the funeral service held by Elder Peterson, she was laid away to await the resurrection of the dead. My dear uncle, who with his family were present at the funeral, James Stinson, wrote me that it was the most impressive funeral service that he ever witnessed. Many floral gifts were placed upon her grave, and they kindly retained and sent us a sample of each.

She was of such a loving disposition that it seems that everybody who knew her loved her. She never in her life disobeyed us. Oh, it is so hard to be reconciled to God's

will in this matter, but I must bow to His holy will.

I had such a sweet dream just before she joined the church. I thought I was at meeting and there was a large crowd of our homefolks there. I was lying on a bed trying to rest, and Elder James Miller opened the church door, and old Elder Shade Williams started a song. Such sweet and heavenly music as that, it had never been my privilege to hear before. My soul was filled with joy inexpressible. I just felt that our people would be sweetly compelled to come and join the church. I thought it would look cold and indifferent for me to lie there and so I got up, but found myself at home. It still gives me great joy.

My son, Elder J. Taylor Stinson, came to visit us. I told him about it and that I believed some of our folks would join the church. I just felt it was God's good promise to me and that He would bring it to pass. That very evening I received the precious letter and had the pleasure of showing it to him. He is a Missionary Baptist elder and has the care of the first Missionary Baptist Church of Bluefield, W. Va., and is very popular with his people, in fact, with all the denominations.

Mary Hattie had seven brothers and one sister, all of whom survive her and mourn her loss. Our children have all come to see us in our hour of sorrow but three, whose business affairs were such they could not reasonably come. They are all deeply grieved. Her poor husband, left with two children, is heartbroken. He writes me it is his desire, with God's help, to bring up the children as Hattie wished.

Will not my dear brethren and sisters pray the Lord to bless and strengthen him in his effort, and remember us, her father, mother, brothers and sister, that the dear Lord would help us to be resigned to His holy will, and, as Dear Hattie once told me that she dreamed, that we were all saved and in heaven. There may we together join in that precious song of praise to God and the Lamb forevermore.

J. G. STINSON.

MRS. H. A. BYINGTON.

The subject of this sketch was born in Wilkinson County, Georgia, Nov. 22, 1881, and departed this life on March 17, 1920, after a short illness, in the thirty-ninth year of her age. Although in declining health for several years, she was only confined to her bed nine days previous to her death.

She was the daughter of A. J. and Bettie Smith, and was married to the unworthy writer on the third Sunday in February, 1900. She leaves to mourn her departure a heartbroken husband and six children, four boys and two girls, the youngest 4 years old and the oldest is 18. Although our sad loss seems more than we can bear, yet we can rejoice in the many evidences that our great loss is her eternal and everlasting gain.

Her passing from earth was calm and peaceful, testifying that death had been robbed of its sting, just as the grave will be robbed of its victory on the resurrection morn. She realized three days before her death that the end was near with her and said, "I have no fear of death," and expressed belief that the Lord would take care of her children.

She had a rich experience of Grace, dating back to when she was only a child, when she felt to be a poor lost and ruined sinner, 'til finally she viewed Jesus as her blessed Saviour, viewing the billows of divine wrath appeased by the sin cleansing blood of the Son of God with joy unspeakable and full of glory. In obedience to her dear Saviour she offered herself to Sardis Primitive Baptist Church in Bibb County on the third Saturday in August, 1912, and was received and baptized the following day by Eld. W. J. Green. She remained a faithful and devoted member 'til Jesus called

her from the trials and afflictions of earth to her eternal home. Her precious body was laid to rest in the cemetery of Concord Church, Cook County, Georgia, the place of her membership. The funeral services were conducted by Elder A. P. Tucker, speaking to the glory of God and to the comfort of those who mourn.

My precious companion is now and forever out of her sufferings and she is now reaping the full fruition of that sweet and cherished hope that was an anchor of the soul here, both sure and steadfast, entering into that which is within the veil, but oh, how sad my poor heart is—my loss is so great.

My dear kindred in Christ, will you pray for me and my little motherless children that we may be ever resigned to the sovereign will of the Lord who doeth whatsoever seemeth to Him good, and never makes any mistakes.

Yours in sorrow and affliction, H. A. BYINGTON.

MARTHA INDIANA JOHNSON.

The subject of this notice before her marriage was Miss Martha Indiana White, born in Halifax County December 5th, 1851, and died in Edgecombe County, N. C., March 9th, 1920. Her parents were Wm. Burton and Isabella White. She was married in June 1870, to Elder Jordan W. Johnson, who preceded her to the Spirit world about three years. She leaves eight surviving children, as follows: Mrs. J. F. Read and Mr. A. W. Johnson, of Richmond, Va.; Mrs. E. D. Gordon, Mrs. J. H. Roberson, Miss Ula Johnson, Mrs. C. H. Gorham, Mrs. B. J. Thigpen, and Mr. R. B. Johnson all of North Carolina; also two step-children, Mrs. R. N. Cutchin and Miss Lynda Johnson, together with twenty-four grandchildren, to mourn their loss. They have the blessed assurance that their dear parents have gone to that eternal home prepared for those whom Christ died to save.

Sister Johnson united with the church at Williams, Edgecombe County, N. C., on the third Sunday in September, 1876, and was baptized by Elder William Bell, and lived a consistent and faithful member until her death.

The writer had the privilege of visiting their home before her husband's departure and also since her bereavement, and always found her strong in the faith and leaning upon a good hope in Christ. Her children rise up to call her blessed, and it can be truthfully said that she brightened her home and the church.

In August, 1916, she had an attack of apoplexy, which rendered her an invalid a part of the time. She was always ready to fill her seat in the church unless providentially hindered. She bore her sufferings with patience and Christian fortitude, considering others before herself, with a kind word and a bright smile for those she loved, with that meek, gentle spirit which manifested that she was one of the redeemed of the Lord.

The funeral services were conducted at Williams Church by her Pastor (the unworthy writer), after which her body was laid in the grave beside her husband, to await the second personal coming of Christ, when the bodies of the dear saints will arise in the image of Jesus and be caught up to meet the Lord in the air and ever be with Him in glory. Therefore Paul says, "Comfort one another with these words." Now to the children I would say, emulate the examples of your loved ones gone before, and may you at last be gathered with them around the throne of God, where no tears are shed and there is no parting, but one everlasting song of glory to God and the Lamb, who hath redeemed His people out of every nation.

May His blessings rest upon you and all that love His appearing.

Done by order of the church in conference.
C. H. SPIVEY, Clerk. J. C. MOORE, Mod.

MRS OLIVE BRYANT.

The subject of this sketch was born July 18th, 1861, and lived, when I first formed her acquaintance, with her mother in Andersonville, Ga. Later on I was called to the care of Hebron Church, where she joined and was baptised by Elder Jack English, August 1, 1886. During the fourteen years I served Hebron, I married her to Capt. J. M. Bryant, superintendent of the Federal prison at Andersonville, Ga., where they lived happy together for about ten years. During this time it was my privilege and pleasure often visit their pleasant home, ever so welcome to me. After this they moved to Little Rock, Ark., at which place Sister Bryant (nee Miss Dorman) passed into the great beyond. Her husband wired me to meet them at Hebron Church, some five hundred miles distant, to officiate at her burial.

Captain Bryant told me she desired to be placed beside her mother's grave, and at some expense and inconvenience he carried out the desire of his departed Olive. I was glad he did this. It seemed to be his pleasure to grant her every desire.

When Sister Olive was born, Captain Bryant was engaged in the Civil War as a Union soldier. After the war ended he came South as superintendent, as stated above. While thus engaged he lost his first wife and married Sister Olive, whose body was committed to the earth on March 19, 1920.

Sister Bryant had the pleasure of knowing that almost every acquaintance was her friend. Her kindness, gentleness and ladylike disposition were only a few of the noble characteristics of her useful and lovely life. As a citizen, as a member of the church, surely none could have surpassed her. I once told her some Baptists were endeavoring to buy me a car, and that I had discouraged the effort. She said, "Brother Murray, don't accept it. I am afraid it might in some way injure your standing." This sank into my heart, to know she was watchful of my welfare as her pastor.

I believe she is with Jesus, her spiritual husband, to await the redemption of her body, and that later she will come forth from the earth cleansed from all sin and corruption, and at last be glorified in body as in spirit, and ever dwell with the Lord in ecstasy and joy.

May the Lord comfort her husband and all relatives and friends is the prayer of a poor sinner.

(Primitive Baptist please copy.) J. M. MURRAY.

The poor sinner that is satisfied to eat crumbs with the dogs, God will exalt to eat bread with the children.—J. M. N.

Study not to be a fine preacher. Jerichos are blown down with ram's horns.—Berridge.

We have such a precious loving Saviour who has done so much for us that we should feel it a great privilege to serve Him with reverence and godly fear.—L. H.

Your burdens and troubles are great, but there is a sweet rest awaiting you in Heaven.—L. H.

It is good when we can sweetly commune in Spirit with Jesus.—L. H.

If you have a sweet hope in Jesus, tell the Lord's people about it. You need them and they need you.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.
2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.
3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.
4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.
5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.
6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.
7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.
8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.
9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.
10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.
11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.
12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.
13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.
14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23-24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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S. Little

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

"And come and stand before me in this house, which is called by my name, and say, 'We are delivered to do all these abominations?'"

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

"For God is not the author of confusion, but of peace, as in all churches of the saints."

"This wisdom descendeth not from above, but is earthly, sensual, devilish."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

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ATLANTA, GEORGIA

"GOD IS LOVE"

Our God is a God of wondrous love,
Who sits on his jasper throne above;
But his loving works on the earth are seen
In the verdant fields of living green,
And the tiny flowers with mute appeal,
That a heart of adamant may feel,
And the twittering birds in the wayside grove
Tell the traveling pilgrim, "God is love."

Each thunder-peal from the storm-girt cloud,
Where the lightnings flash from their dusky shroud,
Is the voice of the mighty God on high,
As he speaks in love from the low'ring sky,
That pours its rain on the thirsty soil,
That smiles as it brings forth corn and oil
In response to the voice from heaven above,
And the earth re-echoes, "God is love."

Yea, God is love, and his works are true,
And his mercies every day are new,
For the earth is full of his loving ways,
And the heavens o'erflow with celestial praise,
But eternity will be too short
To tell all the glories of his court;
At his loving word all the planets move,
And the universe cries out, "God is love."

—SELECTED.

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EDITORIAL

FOLLOWING MEN DIVIDES, BUT FOLLOWING CHRIST UNITES THE CHILDREN OF GOD.

The Old and New Testament Scriptures are the only divinely inspired and infallible standard of faith and practice; and no minister, no editor, living or dead, no periodical, no Church, and no association of Churches is such a standard. Christ prayed that all that believe on Him might be one, as He and the Father are one. (John 17:20); and if His people cease following men, and simply, humbly, believably and lovingly follow Christ as He leads them by His Holy Spirit in His written word, they will be united, will, as on the day of Pentecost, "Continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer" (Acts. 2:1, 2). That doctrine includes the sole eternity, infinity, and three-oneness of God, as Father, Son and Spirit, His holiness, mercy, wisdom, power, and unchangeability, His omnipresence, omniscience, and omnipotence, His foreknowledge and purpose in regard to all beings and events, His election and predestination of all His people to salvation, His creation of all things seen and unseen out of nothing, His upholding and governing of the universe, the original uprightness of angels and men, the sin and condemnation of the non-elect angels, the wilful disobedience and fall of our first parents, and the consequent depravity and ruin of all their posterity, but the everlasting salvation of those redeemed by the atoning death of the Son of God, and regenerated by His Spirit, and the second personal coming of Christ to raise all the dead, and to judge them in righteousness, to send the wicked to hell, and to welcome His people, the righteous, to the everlasting glory of heaven.

Sin is disobedience to the law of the Most Holy God, and He hates, forbids, threatens, and punishes, but suffers and overrules it in both angels and men; but Jesus is exalted a Prince and a Savior to give His people repentance and forgiveness of sins. The bodies of both the just and unjust will be raised.

The wicked will not be annihilated, but will be punished forever. The **bodies** of the dead saints will be raised by Christ, at His second coming, from mortality to immortality, and the bodies of the saints at that time living will then be instantly changed from mortality to immortality, and together they will be caught up in the clouds to meet the Lord in the air, and so shall they be ever with the Lord. These are the plain declarations of God's written word; and while they are rejected by heathens and unbelievers, they always have been believed, and always will be believed by the great body of His true and faithful people.

The doctrine of the resurrection of the **bodies** of the dead is indisputably proved by such passages as Isa 26: 19; Ezek. 37:1-14; Dan. 12:2; Hos. 13: 14; Matt. 22:23-33; 27:52-53; John 5: 28, 29; Acts. 24: 15; 1 Cor. 15: 3-58; Philip 3:20-21; Heb. 6: 1, 2; Rev. 20; and by the translation of the **bodies** of Enoch and Elijah to heaven without dying (Gen. 5:24; Heb. 11:5; 2 Kings 2:1-11, 16-18) and especially by the resurrection of Christ's **body** of flesh and bones with the prints of the nails and spear, though wonderfully changed (Luke 24: 36-43; John 20: 24-29), to whose image all His people are predestinated to be conformed (Rom. 8:29; 1 John 3:2). The unscriptural theory that, at the death of the body, the soul of the believer has a spiritual body given to it, and that the physical body is never raised, even in an immortal form, **denies the resurrection**, or rising again, or the **body**, and the divinity of Christ, and His victory over death for Himself and His people. In 1 Cor. 15:42-42, the subject of the verb "is sown" is the subject of the verb "is raised;" but in the raising it is changed, as is the case of the bodies of the saints then living (verses 51-54). "This corruptible puts on incorruption; this mortal puts on immortality. Nowhere in nature or in Scripture does destruction mean annihilation. Explaining the truth out of the Bible is false spiritualism or vain philosophy. The loss of personal identity is Buddhism and not Christianity.

S. Hassell.

I most heartily and fully endorse the above.

L. H.

THE RADICAL CHANGE MADE BY REGENERATION IN THE LIFE OF A HUMAN BEING.

There never was a greater change made by regeneration in the life of a person than that made in the life of Saul of Tarsus, who, by almighty grace, was instantly and everlasting changed from being the bitterest enemy to being the most devoted friend of the Lord Jesus Christ (Acts 9, 22, 26). And he plainly testifies to the greatness of that change in every regenerated person, not only in other parts of his writings, but especially in Rom. 6, 1 Cor. 6:9-11, Eph. 2, and Titus 3:3-8. The word "but" in Rom. 6:17; 1 Cor. 6:11; Eph. 2:4, 13; and Titus 3:4 marks this great, Divine, almighty, and everlasting change made by regeneration in the life of every child of God. While still sinful in nature, he is careful and delights to let it not reign in his mortal body, but, by Divine grace, he crucifies and mortifies his old carnal, sinful nature with its affections and lusts, and he mourns over, hates, confesses, and repents of his sins, and turns from them with abhorrence, and earnestly begs God for His pardoning and purifying mercy. Trees of righteousness bear fruit unto holiness (Isa. 61:3; Romans 6:22).

S. H.

UNITY.

"My dove, my undefiled, is but one." The Church in the aggregate is one. She is the organic body of Christ. She has but one head, one life, one graciously heavenly Father, one heavenly love shed abroad in the hearts of all alike, one Lawgiver, and one law governs all alike. One God and Father of all, who is in all, and above all. She is the body of Christ, and members in particular. Christ has not a plurality of bodies independent of each other. He has not a plurality of wives, some chaste and others carlots. His undefiled dove (Church) is a chaste woman. She looks to Christ, her head and husband for food, raiment, and for protection, for time and eternity. She does not forsake Him to marry the orders of men. To do so would prove her to be an adulteress. All local churches are under the same law, and she has no right to add to or detract from the law of her husband. They are not independent of each other, in such a sense, that one local church can preach grace, and another works; one stand aloof from the institutions of men, and another unite with them; one practice baptism, and another sprinkling; one believe the truth, another a falsehood; and all fellowship each other. Such a course would soon terminate the existence of the Church of God—they would be Babylon. What is wrong in one local church is wrong in every local church. This course must be pursued in order to preserve unity, peace, fellowship, and the perpetuity of the Church. While we grant that in the execution of the law of Christ each local church has the God-given right to enforce the law of her Law-giver—not to make new laws—but she

can receive, discipline, and exclude her own members; an exclusion from one local church is expulsion from every local church on earth—no other church can legally restore such a one. The Fuller practice of each local church believing and practicing what they please, regardless of the law of Christ, is what caused that sad division in 1832. This extreme view of local church independence, to the extent that every local church could believe and practice what she pleased, and it is no other church's business was the erroneous and babylonish position contended for by Dr. Throgmorton (Missionary) in debate with Elder Potter on Church Identity. It is true, one church can believe and practice the truth and another church believe and practice a falsehood, and be a Missionary Baptist Church in order with them; but they cannot thus believe and practice and be the church of God, or Primitive Baptist church in order. The only way for peace, unity, and fellowship to abound among the churches is to have one faith, one Lord, one baptism; all believe, speak, preach, and practice the same things, acknowledging Christ as our only head and Law-giver. We grant that different sections have little different forms or customs that do not conflict with the grand fundamentals. In such cases we need forbearance. Let all strive for the things that make for peace. We need all the members and all the preachers at their post.

L. H.

QUESTIONS ANSWERED.

1. Is it right for a church to receive excluded members from sister churches before the churches that did the excluding have been officially investigated, labored with, and withdrawn from?

Answer. No. If a church excludes one wrongfully, first, let sister churches bestow a labor of love to save the church making the mistake, and if they fail, then, sister churches can receive her members on confession of faith. If a church excludes a member, the excluded owes the debt to the church that did the excluding and to nobody else. We served a church once where a member was excluded wrongfully. We told the Church so, and they rescinded the act, and then joyfully restored the member. All rejoiced together when the mistake was corrected.

2. Suppose associations have the same faith and practice but are not in formal correspondence, can the churches receive members from each other on confession of faith?

Answer. It is very wrong to do so. Associations are not disciplinary bodies. The Church is the only disciplinary body, and if churches have been guilty of such a practice they should rescind their acts, and confess their wrongs to each other. We love associations solely to worship God, and feel that such associations are a blessing to cultivate acquaintance, to keep up a chain of correspondence without the slightest authority over the churches. It is wrong for associations to withdraw from sister associations and churches by the wholesale. If a church, or

churches of a sister association, makes mistakes, do not declare against the whole association, thereby making the innocent suffer equally with the guilty. A worldly court will not hang a murderer without trial. The Church of God is Heaven's court, and how particular should we be! Let us try to save our brethren, and not destroy them. We need them all. Confess your faults one to another. Little children, live in peace. There are too many lines drawn over matters of minor importance.

3. Suppose there are twenty churches in an association and five of them receive alien baptisms and secret orders, but subsequently the five churches put out all their alien baptisms and secret orders, and all the twenty churches declare against all unscriptural practices and give evidence of repentance, should all the twenty churches be discarded and non-fellowshipped?

Answer. No. But few New Testament churches but what made mistakes and the command was to repent, and when they repented they were restored to Gospel order. Repentance means repenting of unscriptural acts, but not of righteous acts. If they repent, forgive them and receive them with open arms. None are perfect. All make mistakes. If Jesus has forgiven us ten thousand talents, we ought to forgive our brother of the fifty pence. Jesus forgave the adulterous woman. He ate with publicans and sinners. We need the forgiveness and forbearance of our brethren. We do not mean to tolerate crime of ungodliness in our churches. Beware of the home son spirit.

L. H.

THE TITHING SYSTEM.

(Note.—This article was sent to one of our secular papers for publication, but the editor returned it to me with the remark that he could not use it. It appears that by common consent and agreement the preachers of the popular orders are now teaching the people that they ought to pay tithes, or one tenth of all they make to the Lord, which, to say the best, is a deception, an imposition, and a fraud, carried on in the name of the Lord. But the scheme is so popular the editor felt like he could not afford to publish the truth about the matter.)

1. Under the Levitical priesthood the tribe of Levi had no land assigned to them as did the other tribes, they being appointed to the tabernacle and temple service, which was very laborious; hence, for their support, the other tribes, or Israelites, were required to pay tithes, or one tenth of their products, to support the Levites.

2. All the offerings under the Levitical priesthood, or sacrificial system, were typical or symbolic of the great offering of the blood and body of Jesus Christ as an atonement for the sins of His Church and people. By this atonement alone they are saved eternally.

3. Therefore, when Christ, the great Anti-type, came and offered Himself without spot to God, the Levitical, or sacrificial system, was abolished. Christ,

the great substance and object of them all had come.

4. When the Levitical priesthood was abolished and superseded by the great priesthood of Christ, the tithing, or tenth taxing system, was abolished with it; for, whoever heard of an office and service being abolished and the salary thereof continued to someone else that does not perform the duties of the abolished office? So there is no more consistency and Bible authority for requiring church members to pay tithes now than there is for requiring the building of a tabernacle and literally offering sheep, oxen, goats, doves, etc. Therefore if any preachers in our day demand or contend that church members should pay tithes, or the tenth of their substance, let church members in turn demand or contend for the building of a tabernacle and for the literal offering of sheep, oxen, goats, etc.; for the same law that required the one required the other.

5. The same God, who, by law, required tithes under the Levitical system, also required wine, strong wine, as a drink offering to Himself, and recognized its manufacture, sale, and general use as a beverage among the people as a blessing, and the tithing of wine in common with other products. If, at this late date, we are to have a resurrection of the old, abolished, Levitical, priesthood, why not have it all? Why just the money part of it? If the tithing should continue under the gospel dispensation, that is to say, after Christ came, does it not look like that He, being infinitely wise, and His apostles being inspired and being few in number, poor and despised among men, I say does it not look like they would have said something about it and contended for it?

6. The Expositor's Bible, as quoted by Gray in his Commentary on the Bible, shows that the tithing system was under the immediate superintendence of God Himself, and that, for this reason, its burdens and its profits were justly distributed, so that there was no danger of accumulation of great wealth in the hands of a few; but under our system it is different, for in taking the tenth from all we would sometimes take bread out of the mouths of the poor man's wife and children, while the rich would still have thousands to spend in luxury, so that the latter might more easily give nine tenths than the poor man one twentieth.

7. Christ, the great Head of the Church, and the Apostles, His chosen and appointed witnesses and expounders of the doctrine and practice of His Church, never once, by precept or example, taught anything like the tithing system; and the doctrine and practice of the Church as established and exhibited by them, is to be the rule or model for the Gospel Church till the second coming of Christ. Let any man, if he can, cite us to a single passage in the whole New Testament where the tithing system is taught by precept or example, and let it be borne in mind that we are to try and judge others by the apostles.

8. While the tithing system was neither taught nor practiced by Christ and His apostles they did teach the necessity of loving, honoring, and supporting the gospel. "In contrast with the law which imposed giving as a divine requirement, Christian giving is voluntary and a test of sincerity and love." Each one is to give not as dictated by another, but as he purposed in his own heart.

9. Reliable church history shows that in the fourth century and subsequently corruption and apostasy gradually crept into the Christian Church; and Church and state became united, and that there was a compromise between paganism, or heathenism, and Christianity. Constantine, in this way, undertook to elevate and popularize the Christian religion. Among other departures brought in was the tithing system, thus attempting to blend the Levitical priesthood with the gospel system for the special benefit, financially, of bishops and presbyters. So, to conclude, the Roman Catholic Church is the originator of the tithing system under the gospel dispensation, and they that advocate it and practice it are following Roman Catholicism instead of Christianity.

10. What I have here written is substantially correct and will stand the test of time and eternity. I refer to the following books of reference and authorities to substantiate what I have here written: The Bible, Mosheim's Church History, Hassell's Church History, Phillip Schaff, the leading Bible scholar of America, quoted in said history, Encyclopedia Britannica, Gray's Commentary on the Bible, Expositor's Bible, quoted by same, Encyclopedia of Religious Knowledge, Dr. Owen's Exposition of Hebrews, Smith's Dictionary of the Bible, Scofield's Reference Bible, etc.

G. W. Stewart.

Akron, Ala.

CHRISTIAN EVIDENCES.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe to life everlasting."—1 Tim. 1:16. It therefore follows that all those born from above will have the same experience with the pattern. How comforting to the tempest tossed children of God when they find in God's inspired word that to some extent at least, all the redeemed of the Lord, after regeneration, travel the same road. When you, dear one, find in yourself such weakness and proneness to wrong and are almost ready to give up in despair, and, like David of old, are asking, in your own poor heart, "Is the Lord's mercy clean gone forever?" "Has God forgotten to be gracious?" while in this low state you perchance read where Paul, when he evidently was much cast down and in bitterness of soul, uses the expression in Romans 7:24; "O wretched man that I am! Who shall deliver me from the body of this death?" Dear brother or sister, haven't you sweet fellowship for the apostle's expression? Do you not often feel "poor wretched that I am?"

But the apostle does not stop. He adds, "I thank God through Jesus Christ our Lord that he is and will be to the end of the world the hope of all the regenerate sons and daughters of Adam's race. Blessed hope! Again, Eph. 3:8; Paul says of himself: "Unto me who am less than the least of all saints." Romans 7:18. "For I know that in me that is in my flesh dwelleth no good thing." I am very sure the Apostle, dear children of God, in all these expressions finds a comparison in you. Yea, verily, you can say, "I can witness all those expressions. They were placed in God's inspired Book to comfort and encourage all God's regenerate children that shall live after Paul's day, and now, dear one, if you have fellowship for the expressions of the inspired man of God, you, too, are one of the trophies of God's rich mercy. The unregenerate do not have the warfare described by Paul. All the bitterness, my dear one, you shed over your weaknesses are and should be to you sweet assurance that you, too, are one of the Lord's humble poor. Then again, are there not times with you when in a way unexplainable by you, all at once your poor heart is tender and tears of joy stream down your cheeks and so sweetly you feel in your very soul the presence of Jesus that with Job you can say, "I know that my Redeemer Liveth." How you long to hug Him to your bosom and have Him abide with you. But as the wagon wheel revolves the top of the wheel is soon on the bottom, and so, dear child, you cannot continue long in such sweet assurance. But Jesus will never leave nor forsake those given Him in covenant, redeemed by His blood and called with an holy calling. Let us by words and deeds try to emulate the example of the great pattern, praying God's richest blessing upon the household of faith. Submitted in love,

J. N. Culton.

SUNDAY AT HOME.

This is Sunday, the third Sunday, and it is raining. The rain began Friday night. It rained some yesterday, and is still raining today.

Yesterday and today I was to be at Alexander, as this is our regular meeting time. But on account of the heavy rains I simply could not go yesterday, nor would it be possible to get there today.

As I sit here meditating on the frailties of man, I can but wonder if it rained there? Can the brethren there meet today? And if they can and do, what will they think of me? Will their disappointment be as great as mine?

My heart has been set on meeting them today and yesterday. My soul's desire has been to meet with them, sing with them, pray with them, and to speak to them about the goodness and mercy of God. But I find that while man proposes; it is God that disposes, and I must labor to be reconciled to His will concerning me.

My mind is with them now. In my poor heart I feel to say, Lord, be with thy flock today: deal

kindly with them: incline their hearts to Thee. May they read Thy word, and be comforted thereby. Fill their souls with love for Thee and Thy cause and Thy people. May they be made, today, by Thy grace, to see, as never before, that Thou art good and kind and merciful; and, may they rejoice in Thy love and in the light of Thy countenance. May they be again impressed, as the prophet of old, that it is good and pleasant for brethren to dwell together in unity, and may they resolve, by the grace of God to dwell all the days of their life in the house of the Lord.

And while my mind runs on these things, another tho't comes to me. And at the present my heart rejoices in the tho't. While deprived of meeting with the saints in the worship of God, I will be permitted to spend today with my companion. So often do I crave this boone. So often while on the road alone, do I think of her in her loneliness, and wish that I could be with her. She is now busied about her household duties. I hear her footsteps as she goes from this duty to the other. Is there any one except a poor preacher's wife that knows how many sad and lonely hours she spends?

I remember now the words of the apostle. "Husbands love your wives, even as Christ also loved the church, and gave Himself for it." Do I thus love her? Would I so often go and leave her alone if I loved her thus? Can I love her as Christ loved the church, and give so much of my time to others? These questions have often come into my mind before, and have bothered me, as they do now. How can I answer them? Can I find a reason for my conduct? For going so much, being away from her so much, leaving her so often in sadness and sorrow, while I go in the service of others? There is one word in the Bible that explains why I go—it is just a little word of two letters and was used by the Saviour while speaking to His disciples. That word is "GO." And with this command burning in my very mind, and conscience, and heart, as it were, I cannot refrain, I cannot stay.

Let me search the word of God. Let me find if I can, why it is that I must go. Let me know from the mouth of the Saviour, that I do no violence to His will when I go and leave her alone, as I try to minister in the word.

He speaks in Matthew on this wise. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

"Husbands love your wives, even as Christ also loved the church. If any man come to me and hate his father, and mother, and wife."—"he cannot be my disciple."

The first command was from the apostle, Paul. He was inspired by the Holy Ghost to speak as he did. The second statement is from the lips of the immaculate Son of God. He did not err, His words were true; the two statements then cannot be opposed, the one to the other. But must be in har-

mony. Each must have its place; each must be encountered in the life of a minister or disciple, and each must equally be true when applied to them. But how can this be? How can one love his wife as Christ loved His church and at the same time be said to hate his wife?

Let us see if the Bible answers this question. Turn with me to Deut. 13:6. Here we read, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul entice thee secretly, saying, "Let us go and serve other Gods which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor bearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him."

We must love our wives. But not to that extent that we would leave off the service of the true and living God, and take up with the service of the gods of this world to please them. We must love our wives, but not to the extent that we would forsake the service of God for them.

Surely this shows the harmony of the two expressions above. And if it does, the best, the surest, the plainest way to prove our love for our wives, is to serve God, who has done so much for us.

And if it does, perhaps it also explains why my dear companion has told me good bye through her tears so many times and said to me, "Go on, I would not have you to remain at home."

I feel this morning that I would just love to reach across the great waste between me and the many dear saints whose husbands go in humble obedience to the words of the blessed Master, and say to them, "While your companion is away, he is in the service of God. Be reconciled to his will. He will be with you. He will comfort you. He will protect you. Just trust in Him. He is feeding the flock of God. He is feeding His lambs and His sheep in obedience to the command of the heavenly Master. Great will be his reward, and great will be thy reward."

May I just pause a moment and say to the brethren and sisters that it is your duty to comfort in every manner possible the companion of your pastor on every occasion. She needs your help. She appreciates your sympathy. Do not, if you love God and His under shepherd and the cause, neglect his companion.

Now there is a knock at the door. I wonder what it means? I will see.

Eight hours later.

It was only a neighbor. He is not a Baptist. But he has an experience of Grace. He delights in the service of God. He enjoys hymning the praises of God. He loves to talk about the goodness and mercy of God.

He came across the street, knowing, he said, that I could not leave home and go to my appointment, with a number of song books on his arm. We began singing. The first was my selection. It fitted my case, it seemed exactly. It was an old song, but expressed my feeling so beautifully.

It goes:

"Jesus, Thou art the sinner's friend,
As such I look to thee;
Now in the bowels of thy love,
O Lord, remember me."

I love to behold Him as the sinner's friend. Then only can I see how He can be my friend. Were He not the sinner's friend, I am sure that He would never and could never be my friend. And this I know, my prayer has been, is now, and I hope may ever be, "O Lord, remember me."

The second was his selection. It was equally sweet. My poor soul has been filled with joy unspeakable many times as I would read or sing this hymn. It reads:

"O love surpassing knowledge,
O grace so full and free;
I know that Jesus saves me,
And that's enough for me."

And there are times, when, like Job, I can declare with great assurance, "I know that Jesus saves me, and that's enough for me." Then it is that I am lifted up and made to sit in heavenly places.

The next was so plainly touching the experience of God's little ones. It expresses so beautifully their hope. Listen:

"In this world I've been tossed about,
Though many changing years,
I've had troubles within, without,
I've had my doubts and fears,
But life's struggle will soon be o'er,
When I at home abide,
For when I knock on Heaven's door,
My trouble will be left outside."

Another was the good old song:

"I saw a way worn traveller,
In tattered garments clad;
And struggling up the mountain,
It seemed that he was sad."

Well, we began singing at about nine o'clock. We sang to three in the afternoon. I feel that it has been a pleasant day. And I have been with wife. She has not been alone left to herself. She has seemed to enjoy the singing. We are both happy now in the recollection of the good old songs we have sung today praising the dear Lord who loved His church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For

no man ever yet hated his own flesh; but nourished and cherished it even as the Lord the church: for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

I hope, dear brethren and sisters, that I have not worried you. I feel much relieved now. Pray for me and mine.

J. L. C.

AN ENDORSEMENT.

Elder J. A. Monsees:

Dear Brother in Christ: I have just finished reading your good article in the May number of the Gospel Messenger, headed "A good rule unintentionally, yet flagrantly violated." This is the second time I have read the article. I read same with interest and I feel now, God being my helper, to write you a few lines of encouragement. Of course my approval and endorsement does not make anything any better or more true, but I think it is right if a man should write or advocate something that is good for God's people—something that is edifying to God's children, there is nothing wrong in telling him that it is good and that it is the truth. I think it is right to encourage each other. In doing this we prove our appreciation of our brethren.

I want you to know I heartily endorse your views on the subject, and I believe I understand your motive for writing same. I believe like you do about traveling preachers. I think this is all right in a measure, but as you say they select the healthiest churches or the strongest churches, as a rule. I believe God has evangelists all right, but I believe they ought to go to the destitute places and preach for the little few—one here and one there. In doing this will cause them to take new courage and make them raise their drooping heads heavenward. In many instances churches spring up from this work. I believe wherever the Macedonian cry is heard, it should be heeded. I have often heard and read of a brother or a sister sending out invitations for some of God's servants to come that way and preach for them, but as you say the brethren are mostly to blame for this as they have formed the habit of helping the traveling preacher whether he feeds them or not.

Now, I believe every member of a church is under obligations to his pastor. When the time comes to call and the same is made in the usual way, and accepted, the pastor obligates himself to a certain degree to be on hand each meeting time unless providentially hindered, and the membership of the church expects him to be there every time, and they go when everything is just right and convenient. But if some one gets sick they expect the pastor to visit them, or in case of death, they expect the pastor to be on hand to speak words of comfort and consolation to the troubled ones, but when the deacon calls on them for a little donation for the Shepherd,

some of them are ready to say, I didn't think the Old Baptists preached for money. Some will say this is the reason I left the other people. I don't mean to say that all of the brethren are that way, for we have some that are very liberal along this line, but we have some that are so covetous—it seems hard for them to go to church to the regular meetings much less contribute a few dollars to the poor pastor, who is making so great a sacrifice to serve them and obey the God of Heaven who has called him to serve in that capacity. As a rule these are the ones that are ready to help the visiting preacher and let the one that is really serving him do the best he can.

This kind of business makes me think of some farmers that I have seen back in Arkansas. They would plow the old ox during the day and when night came and the ox was entitled to a good feed and a night's rest, they would just turn him out to hustle for his supper, when he was justly entitled to eat a portion of the corn he had produced. Oh, what a shame some of God's people will be so covetous as this! We haven't a thing on earth that is good but what came from God, and to think about withholding them from God's poor humble servants is a shame, and those that belong to the church and do such things, as you say, ought to be dealt with.

We have had several visiting preachers to visit our little church at Houston and I have made it a rule to give my pastor as much as the visiting preacher, if any preference, my pastor came first. I feel this way if the church should by her action say that she appreciated the visiting preacher more than the regular pastor, let them dismiss the pastor and try some one else. I believe if the pastor is doing his duty he is due more consideration than the traveling preacher because he knows best what the church needs; he knows best what to feed the flock, that they might grow in grace and the knowledge of God, and when he does this he ought to reap of the carnal blessings, and if the church has a deacon this is his duty to stir up their minds along this line; it is his duty to see after the welfare of the pastor and poor saints of the church. He should tell the church what it needs and it is the duty of the membership to respond to his demand. A man can't administer all the things just because he bears the name of deacon. This is a gift that comes to man from God, just like the gift of preaching the gospel. If a man possesses the gift of preaching he can preach the gospel, and if one possesses the gift of a deacon, he can see what the church needs and he is impressed with this duty, therefore, he can tell the membership what it needs and they should respond, and when they have done this, it is the deacon's duty to distribute the funds properly, and if he misuses the church's funds or money, he should be dealt with and if necessary removed from this office.

I don't see any use in ordaining deacons to just pass the bread and wine; any member of the church can do that as well as a deacon. It seems that some

think that is all a deacon is for.

Dear brother, these are a few of my feeble views on this subject. I didn't think I would write as I have. Just thought I would write a few lines of approval of your good article on this subject. I am glad that you possess this holy boldness that you are not afraid to let the world know how you stand on this subject. Now, I want you to understand that I don't object to brethren visiting different churches. I think this is helpful when done in the right spirit.

One reason that I have written you as I have is that I have been trying to serve about 5 or 6 years as a deacon and your views on this subject seems to carry me in my views on this subject. I feel altogether unfit and unqualified for this office, but I shall try to discharge this duty the best I can, God being my helper. It seems that I can't write just what I started out to write. Hope you will be charitable with me. I believe I love you for the truth's sake, though I have never seen you. This is the work of God that causes us to love each other with this kind of love.

I will close; hope you have not been worried with this imperfect letter, which is so much like the writer. May God bless you with every needed blessing, is my prayer for you. Pray for me if you deem me worthy. I beg to remain,

Your brother in hope,

210-12 Milan St.,

W. L. Culpepper.

Houston, Tex.

I thank you, dear brother Culpepper, for your endorsement and words of encouragement. This is not the only endorsement of my position on this subject, but words of approval have come from various ones, yet the path has not been roses all the way. Some have criticized and some have misunderstood me, as I expected. In either event there can come no pleasure from such attacks by those you love and in whose interest you are laboring. It reminds me of one of God's servants of old, who said, "Some would have plucked out their eyes and given me, but now they have become my enemies because I tell them the truth." "Truth crushed to earth will rise again," and we should not be afraid to declare it because it offends some.

My prayerful and earnest study of this question, has brought me to the conclusion that the remedy and proper solution for our ills in this respect is to plant our feet on Apostolic grounds, namely; "Muzzle not the ox which treadeth out the corn." An ox is supposed to be an harnessed beast of burden, confined and used at will. It is very much unlike an ox to be skipping from one side of the continent to the other. The field is entirely too large; the grass will grow up and choke out the plants before attention can be given. The ox must be on hand and kept at work to keep down the grass and weeds and give the plants a healthy growth.

Preachers, who have been called to the care of churches, have agreed to be with those churches at certain specified times, usually for one Saturday and

one Sunday of each month, and it is not right for him to fail to be there at such a time. He should not neglect this field to work some other field that is perhaps as well or better worked than his own. On account of the great shortage in preachers, those who will serve churches, are over worked, and those who will not serve churches ought not to be allowed to step in on the best occasion and at the best churches and consume the hour for services as well as the contribution which should go to the pastor.

There may be profitable exceptions to this rule. If brethren take a notion they want to hear a certain preacher, let the church invite him, and pay his expenses to and from the church, but let them first consider the cost, and whether they have been just to their pastor before doing this.

The churches of my care and my business takes up all my time, and I rarely ever get to attend services at other churches, and when I do I always feel a hesitancy in taking up the hour for preaching when the pastor is present. I always feel better when I have gone to my own meeting, although it may be a little church and but few out. I serve now one little church where we only have a few out, but they are a lovely band of saints and always so good to me, I always feel better when I have gone to see them. Pastors can't always serve the largest churches, and we should try to content ourselves to serve where our lot has been cast, rather than to cast our lot ourselves where some one else's lot has been cast.

I love our preacher brethren and what I say here is for their good and I trust for the good of the cause. I would not harm a single hair on their head, for they have burdens enough to carry, my purpose in writing as I do is to keep them from harming themselves. Ministers should make their own appointments and not spend their time in idleness on the Lord's day. Pastors may be glad to have you, but you can't do the preaching the Lord has called him to do; go where you are needed and where you may have a congregation all your own.

May God bless Zion.

J. A. M.

INNOCENT LOVE AND ITS SORROWS.

Before I proceed let all who fear God earnestly pray that our young people of both sexes may be saved from such lives of torture and sorrow, which must necessarily arise from their mistaking vice for love. We desire to distinguish between virtue and vice, angels and demons, heaven and hell, or Christ and Antichrist; the one being man's sweetest comfort, and most delightful pleasure, the other his most awful torment, and deepest sorrow. In the Bible history of Ammon and Tamar you may see the awful nature, workings, and dreadful consequences of vice in the Royal Family of David, King of Israel—2 Sam. III. In the sacred record of the lives of Isaac and lovely Rebecca, you see the nature, workings of beautiful love—Gen. XXIV; Ruth II, III.

We shall notice love in friendship, read the his-

tories of David and Jonathan, David and Hushai, with John and Jesus, Jesus and Mary, Martha and Lazarus. Contrast this with such men as Ziba, Ahithopel and Judas; what a gulf between them. Pagan history shows many instances where friend has died for friend in loving faithfulness. Modern pagans too have done the same, which proves that love—real love—comes by God's creative sovereignty in organization, and not by civilization and high cultivation of the intellect, as some suppose. Some of the most highly educated and accomplished, even posing as ministers of the gospel, have been and are the most vile and remote from love, while some of the most crude and unpolished in attainments have been the most faithful as He wills their abundance of love. God distributes to every man severally as He wills in giving or withholding love. Friendship sanctified by the Spirit of God and by the love of the Lord Jesus, makes the highest style of a man and the sublimest of women. What is it? Ah, indeed what is it? It is that sweet excellency unto which but few attain, but all in heaven feel it there. It will be ever manifesting itself in a kindly disposition from childhood—naturally. It is this loving disposition wrought upon by divine power and love which makes it by an heavenly influence radiant with holy fervour which constrains them to love to their own disadvantages, but to an ever-kind attention unto the welfare of the objects upon which it permanently rests. Some of God's children love as did Jonathan and David of old, and we would that all did. Jesus loved with his friendship. John leaned upon his bosom; no other disciple ever did so.

We will notice love in parents. What dear fond parents we sometimes find ready to lay down their lives for their loved children. How marvellous is the power of this love in some parents, and often used as a similitude of the love of God to poor sinners:—"As a father pitieh his children, so the Lord pitieh them that fear Him." "And He will spare them as a man spareth his own son that serveth him." "The father saw him, and had compassion on him, and ran, and fell on his neck and kissed him." Again, "As one whom his mother comforteth so the Lord will comfort you." The grace of God is so far from lessening this natural affection, that we find that it always intensifies, sanctifies and directs it when found in Christians. In the Bible history of Jacob, Rebecca, Naomi, David and others, we see this fully manifest. How pathetic the language of this love in its sorrows—"Joseph is not, Simeon is not, and if you take away Benjamin you will bring my grey hairs with sorrow to the grave." "If I am bereaved, I am bereaved." Out of what depths of love comes the heartrending words of David's sorrow—"O Absalom! Absalom, my son Absalom! would to God I had died for thee!" Dear children trifle not with this deep depth of your parents' love which counts nothing too dear to sacrifice for you. We will next notice filial love. How in-

tense the love wherewith some children love their parents. How delightful it is to see such fond and faithful love in a child toward God's appointed means of its being and well being. There are some children who are almost ashamed of their parents, because they are poor, or in a low situation in life. We will, therefore give an example of this contrary as displayed by Dean Tilloston, an Alderman, and later Archbishop Tilloston. His father was a plain Yorkshireman, perhaps something like the Primitive Christians who were very plain in their dress, approached the house where his son resided, and inquired whether John Tilloston was at home! The servants, indignant at the thought of his insolence, drove him from the door: but the Bishop who was within, hearing the voice of his father, instead of embracing the opportunity afforded him of going out and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his astonished servants, "It is my beloved father," and falling down on his knees, asked his blessing.—Cyclopaedia of Religious Anecdote.

How beautiful this love shone in Joseph toward his fond father, Jacob—"Is the old man, your father, yet alive." And again, "Go tell my father of all my glory." How they wept on each others necks. With what pleasure he took his honored parent into the presence of a king so that all saw and admired this precious love of Joseph. The wonderful story of Ruth exhibits the same love and its sorrows. How fair and pleasant is this love, even though its eyes are mostly filled with tears. Such is its strength that when bereavement, poverty, toil, hunger, thirst, lamentations and woe shrouds the loved parent, it will still cleave to its object, and still cry, "Entreat me not to leave thee, nor from following after thee." May each of us have such love for our heavenly Father and pray God that this pure love may return as we feel that it grows less with all the boasting of civilization and education, may God increase it abundantly to His glory and the comfort of man..

W. L. S.

(Continued)

REPLY TO ELDER FORD.

Elder S. V. Ford desires our views on Matt. 13: 44-7.

The child of God is commanded to seek and he shall find, and when he finds the kingdom he sells, gives up, forsakes everything for the joy he finds in the Church of God. The hidden joy, peace, rest, and comfort of soul, found in the sweet service of God, is worth more than all the wealth and honors of this world. "One day in thy courts is better than a thousand." The kingdom of God is like unto this righteousness, peace, and joy in the Holy Ghost that is hidden in the hearts of the Lord's people. The kingdom of God is within you. It comes not by observation. The world cannot see nor understand it. It is a treasure hidden from the world that none but His children can know or appreciate. How sweet

that unity and fellowship. It is good to have that inward peace and approval of God. What a joy in it. "Ho, everyone that thirsteth, come ye to the waters and buy milk and wine without money and without price." This treasure is enjoyed in gospel obedience. The convicted soul is a merchantman. When first awaken, he has an abundant supply of good works to appease the wrath of God. He has a storehouse full of legal righteousness, food, clothing, medicines, in fact, everything adapted to his wants; but, as he starts out seeking, he is brought to see that his storehouse is empty, his clothing is filthy rags, his medicines are poisonous, his food is but husks. He finds himself wrong, he is going in the wrong direction, he is lost, penniless, homeless, a bankrupt debtor. Yea, he is a pauper, maimed, halt and blind. He is without hope and without God in the world. He once had, in his own imagination, such an abundance of legal righteousness that he thought he had a sufficiency to save himself and to save others. But how miserable and how wretched he now is. Poor, naked, homeless, and miserable. He who was so rich in his own estimation is now a poor beggar. When he by faith is thus led, he finds Jesus, the Pearl of great price, to be his wisdom, righteousness, sanctification, and redemption. The sweet promise comes to him: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Though poor and has nothing he sees that he now is rich, possessing all things. All that is adapted to his wants is in Jesus. He gives up everything for Christ's sake. He leaves the moon and by faith comes to the sun; he leaves the darkness and comes to the light; he leaves works and comes to grace; he gives up legal righteousness for the righteousness of Christ. He is now in a new world with new desires, new aspirations and emotions of soul. New love fills his soul. Old things have passed away and behold all things are become new with him. Though a poor beggar, he is rich, the son of a king, an heir of God and a joint heir with Christ. Like Paul, he can count all of the storehouse of legal righteousness as but dross and filth under his feet that he may win Christ, the pearl of great price. He gives up everything of the world for Christ's sake. We think the net with fish, good and bad, is the spiritual and carnal Jews, dwelling together until Christ set up His Gospel Church. The spiritual Jews were gathered into the Church, the carnal left out. We offer these feeble views to Brother Ford as our understanding.

L. H.

SALVATION.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:23.

When God made Adam and Eve and placed them in the garden of Eden, He gave them a law and told them that to all the trees of the garden they had perfect access but the tree of knowledge of Good and Evil. God said, "In the day thou eatest thereof thou

shalt surely die." He knew they would eat before He made them, but did not cause them to sin. God's foreknowledge is one thing and his predestination is quite a different thing. God, knowing that man would sin, chose a people in Christ Jesus before the foundation of the world.

All of the human race fell when Adam sinned. All were guilty. All fell under the curse of the law of sin and death. All were guilty and fitted to destruction. All were guilty, all were sinners.

Now if God had not chosen anybody there would not have been anybody saved; if he had chosen everybody, everybody would have been saved. Because He chose some to eternal life does not argue that He chose any for destruction. Why question God? "Even so Father, for it seemed good in Thy sight." Now those whom He chose must be redeemed from under the curse of the law. The law must be satisfied. It must be an offering without sin, so Jesus Christ, the second in the Godhead, came to earth, took upon Himself a human body (yet without sin); He was both God and man. He suffered, was persecuted, and finally put to death. When He died He redeemed His people, that the Father gave Him. Now to say that He suffered for the whole world and some are going to be lost would be to make Christ an insufficient Savior. Since Christ arose from the dead means that some day we, too, shall be brought forth from the grave and our bodies changed and fashioned like unto His glorious body—not a different body—all imperfections will be done away then. We shall rest with God throughout the ceaseless ages of eternity.

"When we've been there ten thousand years,

Bright shining as the sun,

We've no less days to sing God's praise,

Than when we first begun."

In love, G. D. Todd.

Sin and condemnation is man's act; salvation is wholly by God's grace.

L. H.

SOME FACTS AND THOUGHTS UPON THE GREAT SUBJECT OF THE ATONEMENT OF JESUS THE CHRIST.

With the following facts I will begin upon this profoundly important subject in theology.

Dr. J. P. Boyce, President of the Southern Baptist Seminary, in his book on Systematic Theology, examines and exposes eight different theories of atonement, the last of which was the Andrew Fuller theory. This may be briefly expressed in his (Fuller's) own words, as follows: "Atonement and Redemption are both effects of Christ's death, but in such order as that one is the consequence of the other."

Concerning the death of Christ, if I speak of it irrespective of the purpose of the Father and the Son, as to the objects who should be saved by it, referring merely to what it is in itself sufficient for, and declared in the Gospel to be adapted to, I should think I answered the question in the scriptural way

by saying it was for sinners as sinners. But if I have respect to the purpose of the Father in giving His Son to die and to the design of Christ in laying down His life, I should answer it was for the elect only.

Dr. Boyce says: "This theory (Fuller's theory) agrees with the ordinary theory in:

1. Regarding satisfaction for sin necessary.
2. Recognizing that this has been made by Christ.
3. Claiming that the value of Christ's death is sufficient for the world.
4. Maintaining that this limitation is because of God's purpose, and not because of action on the part of man.

It differs from it in that it makes redemption and atonement two different aspects. The older doctrine regards the atonement as a reconciliation of sinners to God, but of sinners who are thus redeemed from the condition of bondage and misery in which they had been. Atonement therefore is reconciliation; Redemption is deliverance; but of the same persons by the same work, and at the same time, each being evolved in the same degree. The new theory makes atonement an act of reconciliation by Christ's death, not of the person redeemed alone, but of the whole world, and this, as the result of a general decree to send Christ to reconcile the world to God. Redemption comes under the degree of election, which has nothing to do with reconciliation; and by it only certain persons have the benefit of the reconciliation thus effected, not because of their own acceptance of faith but because God gives to them all the advantages of the work of atonement and withholds them from all others. Thus Dr. Boyce sets forth the new theory (Andrew Fuller), and puts it in contrast to or with the old doctrine.

Then he says:

The objections to this view are:

1. That it represents the whole world as actually reconciled to God by Christ's death. If so, on what ground is this reconciliation destroyed? The doctrine of universal salvation is therefore involved.

2. If this is not the view, then, when the Scriptures speak of our reconciliation to God, nothing more is meant than that a mere mode of reconciliation has been arranged ('the way of salvation made possible and passable for all men', to use a common Arminian expression, J. C. D.), and all invited to walk therein and be saved so that the divine justice has been simply so satisfied that a medium of acceptance with God has been provided.

(But if there is merely a medium of acceptance provided how can men be spoken of as actually reconciled to God? In what proper sense can Christ be said to have borne our sins and to have been bounded for our transgressions, if His act was merely the arrangement of a medium of salvation? Christ, to make atonement, must have been substituted in our place, borne our sins, had imputed to Him our trespasses, and the chastisement of our

peace must have been upon Him. But, if so, a true atonement must have been made. It could not have been a mere arrangement of a medium of salvation. If for all, all must be saved.)

3. This theory is inconsistent with one of the facts admitted by its advocates: that the death of Christ was a penal sacrifice. Penalty and guilt have no respect to sin in the abstract, but only to it as associated with sinners. If the work of atonement simply wrought out a medium of access, then it was a mere general exhibition of hatred of sin, having no respect to particular persons.

(And the governmental theory that such an arrangement was necessary simply to display before the universe the evil of sin—this idea of atonement might be allowed. But on the theory of satisfaction to justice, the atonement must be made by a penal sacrifice.)

4. This theory, like all others of a general atonement, lies under the difficulty that it extends reconciliation, or a medium of reconciliation, to persons who by death have been confirmed in destruction, or it shuts off from its benefits all who have died before Christ. The theory of limited atonement recognizes all who are included in it as saved by virtue of it. The virtue secured, therefore, is applied to all to whom it belongs. The fact that the Lamb was slain before the foundation of the world, or, in other words, the certainty of Christ's death makes salvation beforehand possible, and permits God to bestow it. The death of Christ only fulfills what has thus been relied on. But in case of a general atonement made for the whole race, we have Christ dying, not simply for those who shall not be saved, but for those who are already damned.

5. This theory is incompatible with these expressions of Scripture which speak of Christ's death as though it were confined to the elect.

Having thus and still more fully refuted the Andrew Fuller theory of atonement (which gave birth to the Missionary Baptists as a denomination), Dr. Boyce proceeds to establish the doctrine of limited atonement, quoting many texts in both the Old and New Testaments, clearly showing that they are not in harmony with any theory of general atonement, or of election upon the condition of the sinner's faith.

J. C. Denton.

(To be continued)

RIGHTLY DIVIDE THE TRUTH.

I have hundreds of times urged that there is sweet peace found in obedience, that we cannot have peace and rest of mind in sinful paths, hence we should eschew evil, seek peace, and ensure it. We should distinguish between that salvation in which we are quickened, and that which "we work out." God's word does not call on us to be quickened, or to be born again: but it does, hundreds and thousands of times, show it is our duty to obey. Now, if obedience is of grace in the same sense that being born

again is of grace, how is it that we are called on to do the one and not the other? We can scarcely see a command, exhortation, or encouragement to obey the Lord and do right. And we may read every line in the Old and New Testaments and not once find it our duty to be born again. Now, if both are of grace in the same sense, why are we, times without limit, exhorted to do one, and scores of motives laid before us to induce us thereto, and not once exhorted to do the other? The fact is we should make the distinction here.

We should either exhort every body to be born again, or nobody to obedience, or we should make a plain, clear distinction between obedience and eternal salvation. And as the Apostles of old, we should exhort one another to love and good works. We should use their arguments to induce the people of God to serve the Lord and do right. The motives found in the Bible are numerous. The Scriptures appeal to us from the love of God, and on account of mercies received to our love of life and good days, to our need and love of rest and countless motives mentioned. We need not despise a man if we find him serving God in order to enjoy His presence and approval, or for fear of "falling," or becoming a "Castaway." All these motives and scores of others are put before him. God does not deal with his children as the boy does with his marbles, and say, "When I want you in the right place I will put you there." His government is parental and moral, and not physical. We are liable to extremes on both sides. If we urge that the work and presence of the Spirit is necessary to obedience, just as it is necessary to regeneration, we deny obedience being voluntary: for in regeneration we are not voluntary, and so regeneration is not a virtue on our part. And if the Spirit's power and presence is exerted in our obedience, just as it is in our regeneration, then there is no duty in obedience, as we perform no duty in regeneration. And so on the other side we are liable to forget that we must have grace whereby we may serve God acceptably with reverence and Godly fear. We must worship "in spirit and truth," if we worship at all.

If we take one extreme, we take away all vice or virtue from the conduct of God's people, and if we take the other we substitute cold formality for the spiritual worship of God.

The word "Grace" is not always used in the same sense, "By grace are we saved." Here the doctrine of grace is referred to, the principle from which God acts in our salvation. But Paul says, "Let us have grace whereby we may serve God," etc. He refers to the gracious influences and presence of the Lord, and without grace in this last sense there can be no true obedience; there could be no peace in our midst. Sure enough, let us have grace. "We certainly need it and can never be happy or useful without it.

J. H. Oliphant.

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Dgress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

HELP NEEDED.

We dislike to have to refer to subscribers that are in arrears, however, owing to the high cost of publishing, material, etc., it is very necessary that all, who are in arrears on subscriptions to make remittance at once. No doubt, it is an oversight with a great many and we are calling your attention to the matter with the kindest feelings. If all, who are now behind with their subscription, would remit, it would relieve a great burden. I am making a great sacrifice in publishing The Gospel Messenger. If not deceived, I have a great interest in the cause, the Messenger represents, and I hope that it is a comfort to you. I will thank you for an early response.

Z. C. H.

Mr. and Mrs. Z. C. Hull:

Very Dear Friends: The association, West Providence, has come and gone and it is said by all that it was one of the most harmonious and enjoyable meetings ever held, and every one went home glad that he had come. There were eleven additions, nine by baptism and two by letter. My wife was sick and none of us got to attend, though on Saturday A. M. quite a number came up to our house and had song and prayer service, led by Brother J. J. Edwards and our beloved pastor, R. B. Hester, and in the evening they came again and Brother J. A. Jones preached a short, but splendid, discourse for the benefit of my wife, who was bedfast, which we enjoyed to the fullest. We surely did miss old Brother Hull and wished he could have been here. Try and come sometime and be sure and bring your wife and let us live over pleasant times of the past.

Wishing you success, we are,

Your friends, J. W. and Lucy Massey.
Snyder, Texas.

Floresville, Texas.

Please change my paper from Floresville, Texas, to Stockdale, Texas. Nine were baptized by their pastor last Saturday at Salem Church.

J. S. Newman.

GOOD MEETING.

Opelika, Ala.

Elder Lee Hanks:

Dear Brother: Well, Brother, my daughter (Vesta), who accompanied us to Mt. Hickory, was baptized last Saturday, also my son and his wife who live here in the house with me, and the sister where you stopped to hear her read those two letters.

We had a good meeting at old Mt. Olive, and I still feel that the Lord was in the meeting in the person of the Holy Spirit. Brother Satterwhite was

anxious to have someone to help him out in the ministerial work, but did not. I feel very thankful, I hope, for the many blessings the good Lord has bestowed on me and encouraged on the way, although I feel unworthy of them all. I desire to make some sacrifices and continue on in the faith of the faithful. We should not sacrifice the faith and orderly practice of the church. If the Primitive Baptist is the church of Christ, in a practical way, they have nothing to yield in compromising with erroneous practices.

Would be glad if you could be with us the fifth Sunday in August. My family will ever remember the night you spent here. It must have been ordered of the Lord for you to be here.

Your brother in hope,
V. D. Mitchell.

SPECIAL NOTICE.

We request that all obituaries be as brief as possible. Owing to the great number of obituaries being received, we cannot possibly get them in on time, if they are lengthy. We make this request for the benefit of our readers.

THE PUBLISHER.

Friday, Saturday and 4th Sunday in July we had a most glorious Union meeting at West Atlanta Church. Elders Livesy, Gower, Jordan, Cook, Hull, Hembree, Matthews, West, Brown, Moss, Walden, and Wilkinson were present during the meeting. The preaching was good and spiritual, and sweet love, peace, and fellowship abounded. The meeting was well cared for. It was indeed a glorious feast that will long be remembered.

L. H.

CHURCHES VISITED.

We recently visited Emmaus, LaGrange and Lebanon Churches of the Primitive Western Association; and Lanett, Ephesus, Mt. Hickory, Macedonia, Mr. Pisgah, Zion's Rest and Wehadkee of the Beullah Association of Alabama. We had the pleasure of meeting Elders Rees Prather, Morgan Williams, F. L. Fuller, J. T. Satterwhite and B. F. House, all of whom are sound, able, faithful servants of God and much beloved in their country.

We visited the good homes of Brother Jenkins, Elder Prather, Brother Edwards, whose wife, Sister Nannie Edwards, has been an invalid for years. She is so spiritually minded and patient in her afflictions, having great faith in God, who has blessed her with great fortitude and with a heart full of love to Him and His people, that she has a sweet home awaiting her in Heaven. It was a sweet meeting to me to be in this good christian home.

I also visited the homes of Brethren Crouch, V. D. Mitchell (son of the late Elder W. M. Mitchell), Lowe, Still, Elder B. F. House, and Brethren Mobley and Nelson. Sister Nelson was quite feeble, but she lives near the Savior and is strong in faith and patiently bears her affliction. We had services at her home.

We visited Brother Sam Carter, of Roanoke, Sisters Bevis and Freeman, Brother Myhand and Brother Lindsey, whose wife is old and confined to her bed, but patiently bears her sufferings. Elder Prather had services for her, after which she sat up in her bed and sang, "When Sorrows Encompass Me Round." It is good to be in such heavenly homes.

Elder Prather was with me a number of days. He is an able, spiritually minded servant of God. His heart is in the cause of Jesus. I so much enjoyed his company and heavenly conversation. May God bless him.

All were so good and kind to unworthy me. Churches are in a good condition. Two were baptized at Mt. Hickory. All seem to desire to be plain Old Baptists, and they want to live in peace with all sound peace-loving Baptists. May God bless the ministers, churches, homes, and precious saints whom we met (with His sweet presence). We love the mall. L. H.

I have had the privilege of visiting my old home community in Arkansas. I reached Paris Friday before the second Sunday in July. An appointment had been arranged for me at Titsworth Springs, near Paris. A good congregation assembled. The interest and attention was good. I appreciated the presence of many old friends and relatives. Many, I had not seen for many years. I am so unworthy of the many tokens of love and kindness manifested.

I met Brother Harold Lee at this meeting. He is a precious gift of God. He and I were boys together; we are about the same age. I am surely glad to see him coming forth declaring the truth in such an able manner. He is indeed a teacher in Isarel. The brethren should give him every encouragement possible. He is needed in the field of labor. "The harvest is great and laborers are few." May God bless him.

Z. C. H.

Elder W. J. Hull of Headland, Ala., filled appointments at Bethlehem and Cross Roads Churches, near Atlanta, at their regular meetings in July. Good interest is reported.

We hear of good meetings with additions to the churches in almost every direction. Praise the Lord.

L. H.

We contemplate attending Elder Bartlett's Association in Missouri, 3rd Sunday in August; Friday, Saturday and 4th Sunday, I am to be at Cynthiana, Ind.; North District Association, near Winchester, Ky., Friday, Saturday and 5th Sunday; and Tates Creek Association, near Irvin, Ky., Friday, Saturday and 1st Sunday in September. Will fill other appointments if it is the Lord's will. I feel so dependent upon the Lord on these tours. Pray for me. L. H.

Associations are coming on and we trust our brethren will do all they can for the Messenger. L. H.

ASSOCIATIONS

The original Upper Canoochee Association will convene with New Hope Church, Friday, Saturday and 1st Sunday in October, 1 1-2 miles from Lexzy, Emanuel Co., Ga. All lovers of truth are cordially invited to attend. Elder Lee Hanks, moderator; Elder J. B. Wilson, clerk.

The Upatoi Association will convene with Bethel Church, Phoenix City, Ala., Tuesday, Wednesday and Thursday after the 1st Sunday in September. Elder J. M. Murray, moderator; Elder T. D. Roberts clerk.

The Echeconee Association will convene with Friendship Church, near Grest, Ga., Tuesday, Wednesday and Thursday after the 3d Sunday in September. Elder W. J. Heard, moderator.

The Yellow River Association will convene with Nance's Creek Church, Dunwoody, Ga., Tuesday, Wednesday and Thursday after the 4th Sunday in September. Elder John A. Jordan, moderator; Elder R. L. Cook, clerk.

The Ebeneezer Association will convene at Mt. Gilead Church, near Tennille, Ga., Friday, Saturday and 4th Sunday in September. Elder H. Temples, moderator; Robt. M. Lord, clerk.

The Ocmulgre Association will convene with Camp Creek Church, near Milledgeville, Ga., Friday, Saturday and 2d Sunday in September. Elder J. H. Gresham, moderator; J. W. Newton, Clerk.

The Primitive Western Association will convene with Emmaus Church, near Hogansville, Ga., Friday, Saturday and 1st Sunday in October. Elder F. L. Fuller, moderator; Elder Rees Prather, clerk.

The Marietta Old School Baptist Association will convene with the church at Collins Springs, on Marietta street car line near Conway, on Friday, Saturday and 1st Sunday in October. Elder H. G. Mitchell, moderator.

It was our privilege to attend the General Meeting at Milner, Ga., July 2th and 28th. Elders W. J. Heard, J. A. Monsees, Henry Swain, P. H. Byrd, J. W. Woodward, B. F. Williamson, Isaiah Grant, — Gardner, W. O. Meeks, Mallie Jones, licentiate, and T. V. Mann, licentiate, were in attendance. The congregation was good and the meeting was truly a union meeting. It is indeed pleasant for brethren to dwell together in unity in faith and practice. This is the way it should be.

L. H.

While listening to Brother Hull and, afterwards, Brother West preach on Saturday, July 17, at the East Atlanta Church, the spiritual eye of my mind was opened to see Christ, the head of the Church, standing in the midst of His body, giving John the revelations of spiritual things and messages to deliver to the members of His body.

Jesus Christ, who is the faithful witness and the first begotten from the dead, sent us admonitions and messages by John, His faithful servant who had suffered in the flesh but overcome in the spirit, and even then imprisoned on the isolated Isle of Patmos for testifying of Jesus Christ. And as Christ, through His angel, promised each of us who overcomes a taste of the Tree of Life and of the hidden manna, and power over the nations, and that He will clothe us in white, and not blot out our names from the Book of Life, but will confess our names before His Father and His angels, I can see a great fulfilment of this promise in what John was enabled to see and the messages that he was instructed with. For he says he is only a "brother and a companion in tribulation in the kingdom of Jesus Christ."

So when the season and day of the Lord's visitation came, John was in the spirit. His faith was full of oil, and he was enabled to enter into the spiritual place within us, that Christ promised to prepare for us when He returned to His Father; and being clothed with the white garment of Christ's righteousness, which He promises to them that overcome the temptations of the world, John was allowed to remain at the wedding supper and partake of the spiritual food, also to conceive of his Husband, even his head, the risen Savior, and later bear unto Him the fruits of the Spirit.

But when the season of our spiritual Husband's visitation comes unto us, if we are not demonstrating the righteousness of Christ, that is, showing by our walk that we believe on the Lord Jesus Christ, then we are not ready to enter into the bridal chamber with our Husband; and while we go to buy this oil that our light may shine so that our garments may be seen, the door of the chamber is shut. What God shuts no man can open, and what He opens, no man can close.

Of course, I believe that John was chosen to take this message to the churches, so was Abraham chosen as the father of the faithful; but God counted his obedience for righteousness. He wore Christ's robe for showing his faith by his work. The work of God is believing on Him whom He hath sent. And we are blessed with spiritual blessings, right here in the world, in keeping our lamb of faith filled with the oil of obedience which we can buy with the sacrifice of our fleshly desires. And so sure as we suffer with Christ while here, so sure shall we reign with Him here in the kingdom and patience of Christ within us. Kate Green Hess.

Kirkwood, Ga.

Dearly Beloved Brethren and Sisters:

Several times I have tried to write you for the past few weeks, but have been hindered from time to time. This morning every obstacle is removed except one, and that is my great feeling sense of unworthiness. I have learned long ago that I can't get above this feeling, and of late I have got to rejoicing even in my depressed feelings of worthlessness and hope the time will never come when I feel that I am worthy to be with the dear saints and to commune with them. Some of you may wonder why it is thus with me. It is simply because it is a dangerous attitude for an Old Baptist to possess. By observation I've noticed the members who feel to be less than the least and, not only a sinner, but the chief of sinners, does not cause any trouble in the church or out. Dear brethren and sisters, instead of trying to shift the unworthy feelings away, let us cling to them, for then we know what our worthiness is in and through the Lord Jesus Christ. I feel to embrace the poor centurion's language that I'm not worth yfor Jesus to stand under my roof, but if He will but seek the word all is well. Yes, I know that the billows on the sea of trouble cannot nor will not rise so high that one word from Him will fail to quiet the tempest. Sometimes I grow so weak and so despondent, I fear that I'm not one of His little ones, and then I can say with the poet,

"Sometimes my hope's so little,
I think I'll throw it by;
Sometimes it seems sufficient,
If I were called to die."

But really is our hope little, or is it the grace of God that makes it seem little? I know our hope is Christ, if we are what we hope to be, and again, I know that He is in the Father, and the Father in Him and that the Father fills immensity, and is an everlasting Father full of love and mercy. So is not our hope a strong, sweet, precious prop to lean upon? No wonder Paul could say it was an anchor of his soul, not only his, but all who love the glorious appearing of the Son of God.

This morning as I view God's creation draped as it were in mourning, the dark clouds shutting off the rays of the beautiful sun, it seems my heart has caught the same melancholy gloom. Still I feel to witness with David when he said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret chamber of His tabernacle shall He hide me; He shall set me upon a rock." It seems the Psalms of David have ever been sweet to me, especially since my dear sister went away to the better country where there's no sin nor sorrow to mar her celestial joys.

Since I wrote last I have married Clarence Mitchell and moved from my childhood home. I am now nearly one hundred miles from father, mother, brothers, and sisters; but am happy in my new home, and have found many dear friends, brethren and sisters, who have been so good to me. We are fifteen miles from our church, and there are no Old Baptists in our community. Sometimes I get so lonely to see some dear Old Baptist coming to talk with us. It has been my pleasure to attend church twice since I came. I felt the sweet messenger of peace on both occasions. I couldn't refrain from shedding tears of joy to be so warmly received. I feel so unworthy to be with the afflicted poor, till, sometimes, I feel that it would be in consequence of God's justice, if I were banished to some remote corner of the earth where they are not known. Oh! that I could live more godly and imitate them more.

I am looking for my parents next week. I can hardly wait till they come. I am so anxious to see them both. I am planning to go home in August, and, Brother Hanks, I hope I'll meet you there. They wrote me they were expecting you.

I enjoy the Messenger very much. My heart's desire and prayer to God is that He will bless your efforts to the comfort of His people and give you all His staff to lean upon. Please cast the mantle of charity over my imperfections and remember my husband and me in your prayers.

Most unworthily in a sweet hope,

Mrs. Lessie Jolly Mitchell.

R. No. 1, Pittsboro, Miss.

Moscow Mills, Mo.

Elder E. B. Bartlett:

Dear Brother: This is, if you permit it, the welcoming you to another stopping place in Moscow Mills.

How exceedingly strange one's journey through life is when it has been given him to see it that way.

The limit at this time, to both leisure and space prevent me from dwelling upon the several parts of the grand subject. Perhaps, too, it would be more of a relief on my part to "let it out" than it would be interesting upon your part to read much from me.

Want to say at this time, however, that since the fall of 1892, when I as a child, in company of my parents, attended Two-river Association, at Mount Pleasant, my attendance has been only at times, few and far between—for reasons unavoidable but apparently misunderstood by the average persons who live more freely than it has been my lot.

My folks left Missouri March 4th, 1893 and settled at Hallwood, Va. (over on Eastern Shore, between Bay and Ocean) and though their membership was carried with them from Baream, Audrain County, Mo. to Messongo within about two miles of where we lived in Virginia, and there was meeting regularly, (possibly through childish notion) Mossongo was charmless to me, therefore I went there as sel-

dom as possible—being then in my youth.

Entered railroad service as a telegrapher May 1900, and as the boys say “hit the road”—as a rambling railroad telegrapher, with fond recollections of old by-gones of the Two-River and Cuivre Siloam Association sort, ever present but amid the hurries and the waitings of railroad life, firmly believe have experienced an experience that I cannot tell myself, much less blame any who see nothing to it and have asked me “who doest thou?”

So after that part of my “aimless” wanderings, one sleepy September afternoon (Saturday before third Sunday, of September, 1906), I “accidentally” walked over the ridge from where stopping, to church. The place where I had been many times before, in my child-hood days. But this time was a strange time. Very much the same congregation even then, as in days of yore, singing the same old hymns, in the same old way, and Elder Sutton was just the same old J. F. Sutton—seems strange that any different sensation would have “bothered” me, so long as I just walked over for pass-time, anyway. But the appointed second came, and you know the rest better than I can tell it. I could not remain seated.

And was baptized the next day in Long Branch stream in Monroe County, Missouri—just over the county line from Barea meeting house, by Elder J. F. Sutton.

Been looking over the 1919 minutes of ninety-seventh session of Cuivre Siloam Association, which was handed to me this morning by the Sister Ross. And notice that some friction has been suffered in the Cuivre Siloam Association (i.e.), some Elders refused to go in the stand with some others.

God bless both sides of all controversies.

Evidently friction has come in and is nearly every where. Though discouraging and heart-rending it be, and by experience I know the suffering thereof is inexpressable—even so, evidently it must needs be, and bears wonderful lessons of assurance that God is God and besides Him there is no other and without His sustaining grace, none of us can take as few as two steps without stepping amiss once or twice.

Been here in this village nearly two years and never did know until a day or two ago that some Old School Baptists were here, nor did I know there is meeting at Sand Run, nor did I know that I was so near such a meeting house.

Called to see the Rosses this morning. Made inquiry about some Old Baptists that I remembered meeting at Elk Horn 29 years ago, and lo! behold! this lady is a blood sister to that other lady of 29 years ago. A sister and Brother Whiteman are those who I inquired for.

Would like to accept the kind invitation to go with them to meeting next meeting days. And if not in conflict with the desires of those members, would “slip” out there every time possible.

Part of the time my work hours would interfere. As I work eight-hour shifts and change from one shift to the next each month.

During August, expect to be on duty 8 a. m. to 4 p. m., and if you can arrange to come to my house from meeting on the Saturday before the fourth Sunday and spend the night with us, I hope you would enjoy yourself as much at least, as I would expect us to enjoy having you.

Notice Association is to be at Little Bethel. I do not know where that is but judge it is within automobile travel and expecting vacation about that time, perhaps another association, of the good old kind like in days of my boyhood, is for me.

When a fellow is filled with sentimentality, spiritual sufferings with all the glory of such suffering, God only knows how he feels; he doesn’t know himself, nor can he even commence telling anyone else about it.

Seeing that I have already run this writing to a length greater than I intended and ought to ring off, but want to touch the subject of friction again, and close with a few remarks more explanatory, covering my delight at having found myself not so lonely as I thought I was and how it has drawn me to writing you.

As to the friction—Dear Old Brother Sutton hammered on just that along toward his later days, as though he “saw something” coming. I believe the friction, the offences and the whole that crushes as many sparks out as possible, is nothing less than the later-day trials so severe indeed that none except those drawn by the Father, can endure them. Tho’ all earth and hell may rage, and tho’ I may be the only “homeless sheep,” cold, drabbled and turned away from,—God knows all about all our troubles and let all here below ripe and rave, turn up-side down and come what may, thanks be to the God over all, nothing can snatch one of His away and bury one so low, that any will be lost. No not one.

Having to shake dust and get out, is tough, and it hurts still worse to be “kicked out” as you go out, it hurts again when a fellow comes back “home” to the place where the winds gently coo through the trees, and the real place where a few short years before that poor one had been received—come back, with “Nothing in my hands I bring”—no good letter, nothing but a letter of excuson written plumb full of untruthfulness—all and all of the world of roaring thumps and bumps, there can be something in a man which all earth and all else below, cannot take away.

Came back to Missouri August, 1915. And with all the smut on me, those dear ones made me feel at home—(God bless all who pour out their tears in sympathy with a victim of trouble).

Finally struck another telegraph job, and rolled into this village August 17th, 1918, and took me this long to find out that Cuivre Siloam is still very much alive.

Am thinking now of those old by-gones, they are flashing up so bright and so clear am almost forgetting there is a present. Taking in my vision of the near future with looking over the past, perfect, there is still less room for thought at present.

Am thinking of the farewell sermon at Stoutsville, Mo., 1917, by Elder Silas Sears. It lasted nearly two and a half hours, and save his noise, the dropping of a pin would have been easily heard until toward the last, the house and even the yard was "flowing" with tears, and Brother Bartlett, right there and then is the only time or place I ever saw shouting in an Old Baptist meeting, but it was shouting that could not be held in, and I am one of those who couldn't help it.

Having been totally isolated from such element and amid its very opposite most of the times since June, 1910, and now stepping back into it so suddenly, easily and unexpectedly, sets all of it in a whirling motion of recollection.

Am thinking of the first association ever attended, only four years old then but remember a small part of it distinctly. It was at Berea, Audrian County, in the year of 1884. That was while Elder William Powell was pastor there, soon followed by Elder J. F. Sutton who scarcely ever failed for about twenty seven years to be there on time. Elder Ira Turner preached several sermons during that association, took special notice to him because he had "my" given name, and I didn't like that so well.

And I attended Two-River Association at Cedar Grove, Monroe County, in the year of 1885. That is when my mother mistook some boiling hot tea for ice tea, but soon changed her mind.

Two-River Association at Bear Creek, Marion County, in the year of 1887.

Two-River Association at Flint Hill, Ralls County, in the year 1888, I believe.

Cuivre Siloam Association at Elk Horn, in the year of 1891, I believe.

Two-River Association at Mt. Pleasant, in the year of 1892.

Salisbury Association at Broad Creek, Sussics County, Delaware, in the year of 1895, I believe.

Salisbury Association at Delmar, Del. 1896.

Salisbury Association at Messongo, Va. 1897, I believe.

Salisbury Association at Forest Grove, Md. 1899, (was there just about two hours).

Salisbury Association at Salisbury, Md. 1913.

Salisbury Association at Messongo, Va. 1914 (was there only about two hours).

Two-River Association at Stoutsville, Mo. 1907. And here we are again.

Ira S. Fisher.

Strasburg, Va.

Dear Brother Hassell: The subscribers to "The Messenger" are solicited to send up communications for its columns. While I feel myself to be a very weak and inconsistent member of the list, who are interested in the welfare of this able and highly

esteemed medium, I am inclined to make an effort to prove that I have not turned a deaf ear to the invitation and the interest of the Messenger and all who are interested in it. Possibly you have noticed a little article, headed "Talking Religion" in the May number of Zion's Advocate. If so, you have noticed who contributed it. As I feel I cannot do better than to have it republished in your paper, I am sending it up for your consideration. As you will observe, I was prompted to write it from an article by Brother Pittman, "Duties of Church Members." which was published in the Advocate for September, 1919.

Dear Brother Pittman: Since reading your article on duties of church members, my mind has often reverted to and dwelt on the subject. It is not only important that we look to our duties along this line for our own good, but for the encouragement and helpful influence our correct walk and godly conversation may have for those with whom we are associated.

I feel it is a duty and privilege not to be neglected, if we would enjoy our professed religion with our brethren and sisters in Christ to make it a point to engage in godly conversation whenever and wherever we can with propriety do so. If we are interested in this kind of conversation above any other, as we should be, there are few times where two or more members of our church are brought together but that they can feel it is perfectly correct that they should with all freedom enter into conversation on the subject of religion, either doctrinally or experimentally. I think most any brother or sister, regardless of intelligence or ignorance on other subjects, if they know anything of true religion, will be able to say something of interest.

To me, talking with a brother or sister on this all important subject is of far more interest than listening to the finest display of musical talent. Owing to my misfortune, partial deafness, I labor under many disadvantages in having the benefit of this christian pleasure. If we are what we profess to be nothing can be sweeter to us than to find in the experience of a brother or sister for whom we have true christian regard a testimony to our hope. To my mind we, who profess to have spiritual understanding of the Scriptures, should feel it our duty to tell to those around us what we hope we know experimentally on this subject and in turn expect to tell us what they know and feel to be experimentally true on the subject. This should be of interest to us all. By so doing our hearers are often getting more real comfort than they might get out of an able sermon.

We are inclined to look upon a person gifted with fine musical talent with admiration and almost with envy; yet the gift to converse on the subject of religion feelingly and understandingly is of far more value to its possessor than the greatest talent in music ever bestowed on a human being. From my standpoint talking religion is certainly one of the

christian duties. Mal. 3:16. "Then they that feared the Lord spake often one to the other, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name."

Hoping this will find you in your usual health,
I am, I humbly hope, Your sister in Christ,

Annie M. McInturff.

Eclectic, Ala.

Elder Z. C. Hull:

My dear and precious young Brother in the Lord: I have never met you, but I have met your dear father and I love him. He seems like a father to me, and he is a dear father in Israel. I went three days to his appointments. Last Saturday, P. M., he came home with me and took supper, and we went to our school house and he preached an able discourse, and then he went home with my father and spent the night. When I bade him adieu I wondered if I would ever meet him again on earth, but I thought if not, we would in Heaven, where there will be no sad farewells.

I feel that we are living in the last days and what we do we must do it quickly. I feel to say, "O Lord, permit me to travel in the vineyard and do what will be upbuilding to Thy dear cause and kingdom, and when I have done all Thou hast for me to do, take me home to Thee where it will be all rest, sweet rest." I am weary of this life and duties thereof, only in a spiritual way. When my mind can remain on things above I am happy and it is a heaven below. Some sweet day I hope to awake to a full realization of God's wonderful love and mercy.

May the Lord bless you, dear brother, and cause you to stand on the walls of Zion, cry aloud, and never fail to declare all the counsel of God. Pray for me that I may have strength to stand firm.

Mrs. L. G. Waites.

Kite, Ga.

Dear Brother in the Lord: I received my first copy of the Messenger a few days ago and was well pleased with it, as I rejoice to read the many good and kind letters that our dearly beloved brethren are writing through the Messenger, contending for peace and unity, which will bring to us a blessing and prosperity. Also I rejoice to read in the Messenger letters written by those that love the cause of Christ and love the brethren and sisters. You who are laboring to that end have my earnest prayers. O, Lord, strengthen those who are watching over the flock of God for good, and are trying to instruct them in the way of righteousness, and leading them on a line of duty that they owe to our blessed Master and to each other.

Sometimes I feel so little and unworthy myself, I wonder how I can warn others, I am made to see my imperfections and my shortcomings, though I realize He is faithful that called us and loved us with an everlasting love that we through His death

and suffering might have life. Oh, how much I desire to see God's little children walking in humble obedience to our Lord and Master!

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments as the dew of Hermon, and as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, even life forevermore."—Psalms 133.

It is glorious indeed to behold God's humble poor, walking in the spirit of love, caring for one another's welfare; so fulfilling the law of Christ. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 11:12, 13, 14.

Dear brethren, editors of the Messenger: You seem to have a spirit of love for all true believers in Christ. We realize that we are going through a great trial of afflictions in many places. Dear brethren and sisters, cast all your care upon Him, for He careth for you and will sanctify our deep distresses to our good and His eternal glory. "Be pitiful, be courteous; not rendering evil for evil, but contrariwise, blessing, knowing that ye are the called, that ye should inherit a blessing."—Peter 3:8, 9.

All of us agree that God is the giver of life, both natural and spiritual, that we are dependent upon Him for natural and spiritual blessings, and as many as He hath called with an holy calling that many can understand the Gospel of the Son of God, feed upon it, feast upon it; and as this is true, God requires a sacrifice of the Church, of the first-born of which I have hope to be a member in love, by the mercies of God, our Savior, and by the grace of God only. "I beseech you therefore, brethren, that you, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

It is our duty to look well to the care of our ministers whom God hath sent to preach the Gospel, and especially our pastors; also to care for our poor and needy brethren and sisters. It is our duty to visit our brethren and sisters in sickness and try to be of comfort to them, and also our neighbors. It is our duty to take care of strangers and be kind to them. "If thine enemy hunger, feed him; if he thirst, give him drink." It is our duty to feed the hungry, clothe the naked, attend our meetings, and forsake not the assembling of ourselves together. There are many duties enjoined upon us that we could mention to be a living sacrifice.

Pray for me, dear saints. I feel the need of your prayers.

G. M. Johnson.

422 E. Huron St.,
Ann Arbor, Mich.

Elder Hull:

Dear Brother in the hope of a blessed immortality beyond the grave: It is sad to think there are only

two Primitive Baptist churches in the State of Michigan, and they are so far away from Ann Arbor. I do not go but very little. My former home was at Greenfield, Ind., the home of our beloved Elder R. W. Thompson. My husband died there almost three years ago, and I came here to make my home with a daughter. It grieves me to leave the dear church at Greenfield, Ind. But still, I feel the Lord has not entirely forsaken me in my lonely moments. He has promised never to leave nor to forsake those that put their trust in Him. His name is precious to me, and has been for more than fifty years. I have had many happy seasons with the dear Primitive Baptists. I love to hear them preach the dear Gospel of the Son of God, and so often in my meditations this beautiful hymn comes to my mind:

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I am very much pleased with the Gospel Messenger and its many contributors. I have heard many of them preach the glorious truths of the Bible.

Lydia A. Davis.

Climax, Ga.

Elder Lee Hanks:

Dear Brother: As seemingly no one from the Flint River writes to the Gospel Messenger, I feel that I want to say that we of the Flint River have been enjoying good spiritual meetings. Nearly all of our annual meetings have passed. We have had large congregations at most of our meetings. We feel that God's people in this part are enjoying His sweet promises. Behold, how good and how pleasant it is for God's people to dwell together in unity and in peace. Oh, that the evils could be cast out of the midst of God's humble poor throughout the land, that unity might abound in the midst of God's little children. Let us strive for unity, that God's children might walk together, that they might feel each other's sighs, that we might be able to mourn with those that mourn and weep with those that weep, that we might rejoice together, and meet together in heavenly places and sing the sweet songs of Zion. There is nothing on earth that charms my poor soul more than to see the children of God assemble in love and peace, manifesting that Christian love that flows from breast to breast. Our mind is so short we forget to pray. We forget and neglect so many things that we should not. We forget so much how good the Lord has been to us all along. We hold in memory so many times we felt the Lord did not bless us. We hate to feel poor and cast down, but such is the time when we receive our richest crown.

"Poor and afflicted, Lord, are Thine
Among the unfit to shine."

We often go with a bowed head and a broken heart and contrite spirit, but take courage. By the way of Jesus has tasted all of this for us. He has

declared He bore our sicknesses and carried all of our griefs. When we are aliens and strangers this blessed Savior came to us and made known to us that He was our Savior. "I have loved you with an everlasting love, therefore with everlasting love and kindness have I drawn thee." Oh, what manner of men ought we to be? Let us cherish that sweet hope in walking in obedience with an upright walk and a godly conversation. Little children, keep yourselves unspotted from the world. Do not be yoked with unbelievers or become entangled with the yoke of bondage. Put on the whole armor of God and the breastplate of righteousness. Be faithful soldiers. Obey your captain, who is Jesus. Be faithful; march on under the blood-stained banner of King Emmanuel, who is able to gain the victory in every battle. Jesus says, "I am the Way, the Truth, and the Life, the only name given under heaven whereby ye must be saved. Brother Hanks, the yoke is tight on my neck. I have no time at home, to rest Saturdays and Sundays. Brother Mooneyham has been but little service since he was taken last fall. Brother Hollingsworth, as you know, is old and getting feeble. It makes me feel sad when I see these precious old fathers giving way. When I go to church it gives me so much comfort just to have their presence there if they are not able to preach. At my old home church in Florida there are two old invalid sisters, and one of them is my precious old mother. They have to be carried into the church on a chair. The pastor of the church told me he gets more comfort from these dear old sisters than any of the rest,—just to see how faithful they are in their afflictions. They can sit in the midst of the children of God and sing and praise God. My precious old mother has been an Old Baptist more than sixty years. My dear old father was an Old Baptist, but he has gone to his long eternal home where no pains or troubles can reach him. He did not unite with the church until in his later age. He carried a hope twenty-five years, thinking he wou'd get something better to carry to the church; but at last he had to go with just a hope. He said one night in his sleep he saw the heavens open and a ball of fire come down and strike his breast and went in with such evidence as this. He rebelled against his duty. He left so many bright evidences and only two of his children have been made to see and realize this,—myself and one sister out of eleven children. He saw me and my sister as ten children born and one went to the church and then the other one went to the church. He did not tell me this dream until my sister and I went to the church. He told it in my presence and said my sister and I completed his dream. He has been dead seventeen years. How much comfort I have had out of these evidences he left behind. Let us do good to all men, and especially to the household of faith. Let us not forget to visit the sick, the old fathers and mothers in Israel. Let us be awake as living children and not be found slothful.

Dear Brother Hanks, I would be so glad if you could come to see us in the Flint River. Can't you come to our association, which convenes the first Sunday in October, and Friday and Saturday before? Remember me and my wife and little children that are left alone so much of the time. May God bless His humble poor throughout the land.

Your little brother in a little hope, sometimes,
A. J. McLeod.

I love the Flint River Association, and hope, if the Lord wills, to visit them soon. I want to see dear Elder Hollingsworth and Mooneyham before they go hence.

L. H.

Elder Lee Hanks:

Dear Brother: I see that you have resigned as editor of the Southern Department of the "Primitive Baptist" and that you are associated with the "Gospel Messenger" of that city.

I have been reading after your gifted pen for nine years, and it does not seem that I can do without reading your writings the few more days on earth you have to stay. I well remember hearing you preach at New Prospect Church, five miles east of New Albany, and it was a feast of fat things to my poor hungry soul. That was the church of my membership then.

We have a new church organized eight miles south of New Albany, Miss., and we are surely blessed with good sound doctrine as preached by the Apostles and our forefathers in Israel. We would all be glad for you to visit us this year, if you can come. I feel sure you would be of cheer and comfort to us. We have so much sympathy for the well tried servants of God.

You will please pardon me for writing as I have, as I only intended to ask you to send me a copy of the paper, as I want to read all of the good soul-cheering news.

Yours in hope,

A. B. Sides.

We are having some good meetings in this country. May the good Lord send laborers into His vineyard for the harvest is white, which means many are born of the Spirit and ought to be hunted and fished and persuaded (2 Cor. 5: 11) to go home to their friends (the Church), and tell how great things the Lord has done for them. He sent His dear Son to die for them, and put away all their sins by His own precious blood. He took them out of the horrible pit and miry clay, in regeneration, after which they can sing songs of praise to His great name for what He has done for them.

I will try to get subscribers to the paper. May the Lord help us all.

Your brother,

Hattiesburg, Miss.

S. V. Ford.

ZILPHIE ANN CIVILIER JONES.

By request of the bereaved husband, I will write something in memory of Sister Zilphie Ann Civilier Jones, wife of Brother W. B. Joes, whose spirit left this world June 18, 1920. Her body was laid to rest in the Godwin family cemetery, near Cairo, Ga. Elder William Hollingsworth conducted the funeral services in his usual feeling and tender way. A large concourse of relatives and friends gathered around to see the last of their loved one and friend. Sister Jones, nee Meloy, was born January 25, 1851, and was married to W. B. Jones, December 11, 1873. To this union were born nine children. She and her husband joined Tired Creek Church April 1883, and were baptized together by Elder Wm. Hollingsworth. She lived a consistent member of said church until God was pleased to call her spirit to Him. As a wife, she was a helpmeet indeed, a true loving mother and kind good neighbor. She leaves her husband five children, thirteen grand-children and many friends to mourn. But not without hope.

I will say to her lonely husband, "Weep not, dear brother, only a few more days and you, too, will hear the summons, come up higher." Her work, her sorrow, and her pain are ended. You, too, can rest with her, for her God is your God. Dead children, I know that you are lonely without your mother. Her chair is empty, her voice is stilled, her smile is gone. But God loved her, too, and He saw that she had suffered enough. You yet have your good father, who, no doubt, feels sadder than you do. Keep him from despair. May God in His goodness enable you to be resigned to His holy will. Though dead, yet speaketh, not dead, but sleepeth.

HUGH CONNELL.

J. M. HOLLEMAN.

J. M. Holleman, who died January 5, 1920, was born August 22, 1848, and moved to this state, Louisiana, November 1871. Brother Holleman was married to Miss Martina P. Hood October 10, 1872. He was born in Tennessee. He was a son of Joel and Nancy Holleman. He joined the Old School Primitive Baptist Church in Claborn Parish, La., September 4, 1875. He was baptized by Elder H. B. Howard, and lived an humble and devoted life to his church and to the community in which he lived. He served his church as clerk for many years. Brother Holleman was a sound humble and consistent Baptist. He loved salvation by grace and grace alone. He loved to talk on the theme of salvation by grace. The unworthy writer served his church as pastor for several years. His house was a home for brethren and sisters. He and his wife were devoted Baptists. It was a great pleasure to be at their home. His wife was a helpmeet indeed. We spent many pleasant moments together at his humble home. The last time I was at his home it was a heavenly place. I often think of it now. Oh, how sweet to think of those heavenly seasons. Brother Holleman was honest, faithful and true. He left many sweet evidences behind of his living faith in his blessed Lord. He lived and died in the triumphs of grace. Blessed are the dead that die in the Lord. Yea, saith the Spirit. They shall rest from their labors, and their works follow them. He is gone to his home prepared for him. We believe he is now resting from his labors in the sweet haven of rest. He was afflicted with blood rupture and hemorrhage of the stomach and brain apoplexy for eight years, yet he bore his afflictions with patience until his Lord called him home to rest from all of his labors and afflictions. Dear Sister Holleman, I know your home is lonely and sad now without him. He is gone to come no more, but dear sister, be of good cheer. The time will soon come when you will hear the

sweet voice of your Lord, "Child, come home." He cannot come to you, but you will be carried to him where parting will be no more. Then, dear sister, a little while and you shall see him again, and you will be freed from all your sorrows and afflictions. May God be with you in lonely hours. The Lord hath pleasure in the death of His saints. While his body rests in the grave his spirit is resting in the arms of Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

Until the resurrection morn, when this body of ours that suffers here will be raised from the grave and changed to a spiritual body to suffer and to part no more. As the poet says:

"When we've been dead ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun." J. D. SPINKS.

Lawton, La.

MRS. R. S. BANKS.

Mrs. R. S. Banks, my dear wife, departed this life, April 7th, 1920, aged 87 years and 5 months. She was born in North Carolina, November 17th, 1832, and moved to Iowa in 1854, settling east of where Casey now is in 1855, where she lived continuously until death. She leaves seven sons, over thirty grand-children, and over fifty great grandchildren. Her maiden name was Lydia Belinda Arlege. Her first husband was Samuel Thompson. Lydia Belinda Thompson and I were married at Guthrie Center, July 23, 1903, and lived very happy together for nearly 17 years. A kinder or more faithful wife never lived. My happiness seemed to be the end and aim of her life. My happiness ended with the end of that cheerful and the best friend I had on earth. She was a faithful member of the Primitive Baptist Church, at Monteith, Guthrie County, Iowa, where I first met her in August, 1902. My Lydia is gone, but not forever.

Soon we will meet in Heaven above,
There to meet and never sever,
In that blissful home above.
Her spirit has taken its flight,
Her body lies low in the ground,
But they will soon reunite,
And with Jesus arise from the tomb.

Bismarck, Mo.

R. S. BANKS.

WILLIAM DANIEL JONES.

William Daniel Jones departed this life March 28, 1920. He was born in North Carolina, December 8, 1831, his age being, at the time of his death, eighty-eight years, three months, and twenty-one years. The family moved near Macon, Ga. when he was a small boy, and again moved to this state (Louisiana) and settled near the present town of Minden when he was nearing manhood.

He served four years in the Confederate army and was in several hard-fought battles, among which was the battle of Manseld, La., in which the Union army was defeated after a stubborn fight. It was after this battle that he and his lieutenant came suddenly upon seven hundred Union soldiers who had become isolated from their main army, which was retreating and waiting to surrender.

William Daniel Jones was three times married and was the father of nineteen children, eight of whom survive him. He also leaves thirty-five grand-children, a number of great grand-children, and an aged sister, and brother to mourn his loss.

He united with the Primitive Baptist Church early in life and was an active member of that faith the remainder of his life. He was a helpless invalid the last two years of his life. He never murmured or complained, but took his afflictions patiently, and when his poor old body was wrecked with pains, that seemed beyond human endurance, his simple prayer was, "Jesus Master, have mercy on me." To those whom he loved he stated that he had no fear of death and was prepared to answer the summons when it should come.

Our loss is his eternal gain, and we know that we shall meet him again, if we belong to the redeemed family.

By his grandson, HARMON JONES.

Dubberly, La.

JOHN ANDER PARKS REEVES.

John Ander Parks Reeves, third son of Gaston and Mollie J. Reeves, was born March 13, 1889, and died May 6, 1920, making his stay on earth 31 years, 1 month, and 23 days. He leaves a father, mother, four brothers and three sisters, with a host of friends to mourn their loss. But we are more than happy to inform you who read this epistle that dear John died in full triumph of a living faith, leaving undoubted testimony behind and anchored in his soul that sweet hope of being with Him in Paradise. Oh, what a grand thought that we do not have to mourn for him as for those that have no hope! So we would say to the father, mother, brothers and sisters, grieve not, though there be a vacant place in your home. God has completed his work with brother John by seating him at His right hand, and giving him a crown which He laid up for him before the world began, not only him, but all those who love His second appearing.

Brother John was injured in an automobile accident September 27, 1919, and lingered in a helpless condition until the end, but was reconciled to his lot, giving praise and adoration to God for such wonderful blessings as sending dear Jesus into the world to save sinners, of which he acknowledged being one. God wrote His law in his heart and put it in his mind by revelation to the praise, glory, and honor of Himself.

"Blessed be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

His body was sown in weakness. It will be raised in power. It was sown a natural body, but will be raised a spiritual body. It was sown a corruptible body, it will be raised an incorruptible body. It was sown in dishonor, it will be raised in glory. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Then death shall be swallowed up in victory. O Death! where is thy sting? O Grave, where is thy victory? But thanks be to God who gave us the victory through our Lord Jesus Christ.

He fought his fight, he kept the faith,
His fame shines bright and clear,
And his memory lives in all our hearts,
Which will hold it ever dear.

His spirit has gone to God, who gave it. His body was laid in its last resting place at Elk Creek cemetery in the presence of a large congregation of relatives and friends. The funeral was conducted by Elder John M. Williams, S. V. Atwood, B. F. Caudill, Licentiale, Isom Fender.

B. F. CAUDILL,
JOHN M. WILLIAMS.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Fore-knowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak bands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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BY ELDER M. W. MIRACLE

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ATLANTA, GEORGIA, OCTOBER, 1920

No. 10.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

"Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

"When I remember thee upon my bed, and meditate on thee in the night watches.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!

"If I should count them, they are more in number than sand: when I awake, I am still with thee."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

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CONTENTS

| | Page |
|--|------|
| DEPARTURE FROM THE FAITH, By Eld. S. Hassell ----- | 3 |
| QUESTIONS, By Eld. Lee Hanks ----- | 4 |
| UNITY, By Eld. Lee Hanks ----- | 4 |
| TRUTH vs. FATALISM, By Eld. J. A. Monsees ----- | 5 |
| ORDER, By Eld. Lee Hanks ----- | 9 |
| INNOCENT LOVE AND ITS SORROWS, By Eld. W. L. Smith ----- | 10 |
| ATONEMENT (Continued), By Eld. J. B. Denton ----- | 11 |
| A VISION, By Eld. J. M. F. Barron ----- | 12 |
| ERROR CAUSES DIVISION, By Eld. E. P. Welborn ----- | 12 |
| CHURCH DIRECTORY AND NEWS DEPARTMENT ----- | 14 |
| CORRESPONDENCE ----- | 18 |
| JOSEPH A TYPE OF CHRIST, Selected ----- | 21 |
| OBITUARIES ----- | 22 |

SELLING THE WORD

There was a man in days of old,
For filthy lucre his Master sold;
And thousands in the present day
Are selling His WORD in the same way.

For money, Jesus was betrayed,
By crafty men the plan was laid.
And Judas, for a small reward,
Pointed out to them the Lord.

And Judas taught them just such knowledge,
As now is taught within the college;
That Jesus was an extra man,
Though could not carry out His plan.

But we learn that Judas did repent,
And gave up his money—every cent;
But now they lay it up in store,
And urge the people to “give more.”

And since the mission plan was laid,
Jesus has often been betrayed,
And thousands have their fortunes made,
Since “preaching” has become a “trade.”

But they learned well to indite
And take a week their sermons to write;
And when Sunday comes they will stand and read
And for gold and silver plead.

To preach to heathens they seem intent,
But their mission funds are too near spent
Now, those that preach the Word for Gold
Have their Lord and Master sold.

Then cease to peddle on the God-man,
Let Judas go and himself hang;
Instead of Judas let's have a Paul,
And let the money system fall.

But some, like greedy dogs appear—
And want more wages every year;
To hire them to preach and pray,
And sell God's word day after day.

It seems to me that such as this
Is betraying Jesus with a kiss.
Pretending to teach His wholesome laws,
When money is the moving cause.

“Tis not denied that many do
This most unrighteous course pursue;
And dress their sermons in disguise
And of God's people make merchandise.

Oh, if I had language to portray
The false system of the present day;
My mind, I think, would be relieved,
If the people could be undeceived.

—Selected.

The Gospel Messenger

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EDITORIAL

DEPARTURE FROM THE FAITH.

"Now the Spirit speaketh expressly that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1. Before the day of Christ's second coming to the world, there was to be a falling away (2 Thess. 2:1, 2). In the last days scoffers were to arise, saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4). Therefore Jude says, "It was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints (Jude 3). In His last address to the elders of the Church of Ephesus, Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). Near the close of the first century of the Christian Era the apostle John says, "Even now are there many anti-Christians" (John 2:18). An anti-Christ is a rival and enemy of Christ, denying His truth and doctrine.

Even during His ministry on earth His enemies denied His deity and holiness and messiahship and resurrection and the graciousness and spirituality of His salvation; and in the apostle John's time some denied His humanity. The Pharisaic or Judaizing teachers in the Apostolic Churches maintain that each member was saved by his own circumcision and righteousness; and Sadduceeic teachers held that there would be no resurrection of the body, and went so far as to declare that there was no angel or spirit—extinction of existence being the final destiny of every person. From early ages the Catholics have perverted every doctrine of the Christian religion, forbidding the reading of the Bible to the most of their members, and any interpretation of it except their own, and prohibiting the attending of their members upon the services of any

other denomination, and making gods of their pope and priests and so-called Church and ordinances, becoming a great money-making and political power, and murdering tens of millions of men and women who opposed their diabolical blasphemy and apostasy. And very many Protestants, who came out from Rome, have, for three or four hundred years, been going back to her false doctrines and practices. Religion is, with them, a matter of mere human teaching and ceremony. Their minor differences make apostate Christendom Babylon (confusion). Their main objects seem to be money-making, popularity, and worldly pleasure. The Baptists never affiliated with Rome, but the great majority of those who bear the name have degenerated into much of the materialism and worldliness, the false doctrines and practices of Rome. They ignore the plain teaching of the Holy Scriptures—salvation by the grace of the Divine Father, the atoning death of the Divine Son, and the renewing power of the Divine Spirit. They do not teach that salvation is of the Lord; they make it a matter of money and of human effort, of human will and human agency.

And I deeply regret to say that thousands who claim to be Primitive Baptists seem to be speeding along the same downward road, at least in practice. It appears that they can fellowship any one who bears our name, tacitly if not directly endorsing secret, oath-bound, anti-Christian societies, unscriptural marriages, instrumental music in publ'c worship, and man-made revivals.

And I also deeply regret that others of our people make no distinction between sin and holiness in God's predestination, and have come, in the last seventy years, with members of worldly denominations, to deny the second personal coming of the Lord Jesus Christ to the earth to raise the bodies of all the dead, both just and unjust, and to gather the redeemed into the everlasting happiness of heaven, and to consign the wicked to the everlasting misery of hell. May the Lord redeem them from these popular but delusive inventions and unite all His dear people in faith and practice.

S. HASSELL.

QUESTIONS.

Does a licentiate preacher have the right to administer the ordinances,—baptism and the Lord's Supper?

Ans.—No. None but regularly ordained ministers have the right to administer any ordinance.

Is labor bestowed by deacons official labor?

Ans.—Deacons are officers in the Church and should be full of the Holy Ghost and wisdom, and they should be regarded as a standing committee, and if they hear of evil reports against any they should investigate and bestow the proper labor, and such labor is official labor, and the Church should act on the same.

Suppose a member is guilty of public drunkenness, gambling, horse racing, fornication, joining secret societies, etc., should he be retained in the Church?

Ans.—No. The Church should withdraw from all such public offences and let them suffer and repent on the outside. "Withdraw yourselves from every brother that walketh disorderly."

What is the meaning of Rev. 13:18?

Ans.—They have earthly religion in their heads (not in their hearts), they perform the service with their hands. Even today they want one to subscribe to their religion; some want them to have the secret in their heads and grip in their hands, bound up in secret orders or other false religions, and all who do not have the mark of the beast are disconcerted, liberties taken away. It is all man's work and not God's. 666 is an imperfect number. The whole anti-Christian religion is of man and is incomplete,—it is a failure. Seven denotes a perfect number. God's works are perfect. He shall not fail, nor be discouraged. Man has always been a failure and ever will be. "They are weighed in the Balances and found wanting.

What is the meaning of Phil. 1:6?

Ans.—In quickening, or regeneration, the work begins in the heart or spirit (Heb. 9:14; 1 Pet. 2:11; Rom. 6:17; Rom. 10:8-10), which will be perfected in the quickening, immortalizing, spiritualizing, vitalizing and effectually changing these vile bodies of ours when man in His entirety will be spiritualized and glorified in Heaven. The whole three measures of meal will then be leavened.—Rom. 8:11; John 6:28; 1 Cor. 15th Ch.; Phil. 3:21; Psalms 17:15.

Can a Christian live free from sin?

Ans.—No. The child of God is a complex being, possessing two natures,—a heavenly and an earthly nature, which are at war with each other, and that warfare will continue until death. Solomon says, "There is not a just man upon the earth that doeth good and sinneth not." John says: "If we say we have no sin, we deceive ourselves and the truth

is not in us."—1 John 1:8-10. Paul felt to be the chief of sinners.—Tim. 1:15. Rom. 7:14-25. The so-called "Holiness" doctrine is Pharisaical, and an evidence of death and darkness. When one is quickened he is enabled to see his vileness and he mourns over sin and hates it in his fleshly nature, and longs to be free from it. He should put off the Old Man with his deeds, crucify the flesh with its affections and lusts, mortify the deeds of the body. He should keep under his body, lest he be a castaway. God requires his children to obey Him though it may be a great struggle, but He will give them grace and strength to do what He commands them to do. The grace of God causes them to hate sin and love holiness, and to deny ungodliness, worldly lusts, and to live soberly and godly in this present evil world. Grace does not do the walking, but teaches us that we should obey and serve God. If we live after the flesh, we die to our Christian comforts in this life.

Why do the Scriptures exhort to obedience and not to get life or to born ourselves?

Ans.—Because in the birth of the Spirit and being quickened the sinner is wholly passive, but in obedience he has spiritual life, and under a parental government and is active. He is under a spiritual law and is responsible to God for his acts. In keeping the commandments there is great reward. Psalms 19:11; Isa. 1:19, 20; Psalms 89:30-34; Isa. 48:18; Matt. 11:28-29.

L. H.

UNITY.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:19, 21. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my weak brother to offend.—1 Cor. 8:13.

How careful should brethren who are born of God, have the same faith, belong to the church of God, the highest and greatest order on earth, be in doing nothing to cause division. If members see their course offensive to their brethren, they should lovingly repent and follow Jesus. Peace should be uppermost with us. To have peace requires the same faith and practice in all local churches of God. If any are going after worldly societies, that is offensive to every true Baptist, they should repent and abstain from all things offensive for the sake of peace. This is exhibiting charity. If a preacher upholds an evil practice in the Church his actions cause many weak members to join them and thus create offense, in the house of God. Paul would not do such things, neither should we. We should not let our example cause any to offend, nor do things ourselves to cause offense. Offences cause division. The introduction of error is offensive and causes di-

vision. "Mark them that cause division and offences, and avoid them."

An error cannot be tolerated so long that it will make it right. It is always the wrong that causes division and not the ones contending for the right. We should love the cause of Jesus well enough to forsake every false and offensive thing for the sake of peace. Be followers of God, as dear children, and walk in love.

L. H.

TRUTH VS. FATALISM.

Fatalism—the doctrine that all things are subject to fate, or take place by inevitable necessity.—Webster.

"You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." John 15:16.

The charge is sometimes made that Primitive Baptists believe in fatalism because they have espoused the doctrine of election. There's not a more clear-cut statement in the Bible of election than the one set forth above, and yet it bristles with good works resulting from such an election. From my earliest recollection it has been the burden of the discourses of Old Baptist ministers to silence those who would charge them with placing men and women on the "Stool of do nothing," or advocating "Let us do evil that good may come." From a child I was strongly impressed with the antipathy these ministers expressed of such a doctrine, and the force and vehemence with which they repelled any insinuation or charge of being allied with it. Among these dear men were Elders Gold, Hassell, Burch, Williard, Bodenheimer, Broadway, and others, most of whom have passed away, but some yet remain.

Later I began to study this question for myself, and I found history as well as the sacred word of God pointed out that the charge has been repeatedly made against God's sainted ministers and such charges have been as promptly repelled and refuted by them. I'm sure none will be so dubious of my statements here to ask me to give specific instances, as that would prove tiresome and unprofitable.

Jesus told his children before he left them that they would be misrepresented, persecuted and mistreated, and this plain statement of a fact, has been so powerfully and effectively used by the saints to withstand attacks made against them that our enemies seeing it have adopted the argument. The devil is quite adept and never loses a chance to make an argument as forceful, impressive and effective as possible. He delights to give his arguments some semblance of truth, flavored with some scriptural quotation, but the end in view always is to mislead and bring to destruction.

Neither the charge made against us of advocating this principle, or the charge of falsely accusing oth-

ers of so advocating it, should deter us from the plain path of duty. Charges without proof count for but little, and faithfulness, honesty, Godliness and truth demands that we have the proof before making charges. Let the truth ring out loud and clear in every statement.

"Fatalism" and "Absolutism" are commonly referred to as meaning the same. The meaning of the two words are widely divergent, but there is a sense in which absolutism merges into fatalism. Monarchs, whose word is the law of his kingdom, are sometimes referred to as absolute in contradistinction to kings and presidents who have their legislatures and other law-making bodies upon which they must depend for the enactment of laws to govern their subjects. Monarchs cannot be absolute in everything, and are only referred to as such because they have abrogated to themselves the power to make laws for the government of their subjects however oppressive, from which there can be no redress except by a successful revolution. In justice, therefore, "Absolutism" can properly belong to none but God, as he is righteous as well as a Sovereign and will not oppress his subjects. There is still another sense in which the word is used, to-wit: to express a fact without reservation or condition. There's nothing about the word to cause any alarm or give any fright, but this word like any other can be put to the wrong use. To say that God is absolute does not carry the idea with any thinking person that He causes or in any sense promotes sin, or even encourages anyone in the commission of it. If God is absolutely righteous, He is absolutely not the reverse of righteousness. To extend the use of the word to make God the efficient or approximate cause of sin, either by expression or implication, is to infringe upon its proper use and drift into fatalism.

Much harm can and has resulted from magnifying our differences. We should seek to eliminate disputes and wrangles over words of no profit, and turn our attention to the blood and agonies of the cross, as the only guarantee for religious peace and happiness. The devil is never happier than when he gets a bunch of Old Baptists to fighting and devouring each other; such wrangles have made cemeteries out of many prosperous Old Baptist churches, and bitter enemies out of long standing close friends.

To plumb the line requires much prayer and watching: a little slight or jealousy gives the devil the advantage and he begins immediately to magnify the offenders' faults and blunders, seeking constantly to find some unsound principle for which he contends in order to discredit him among his brethren, thus making it necessary "To give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

What we shall say here I trust will be with due deference to the principles above announced and with the hope and prayer that our brethren be more

closely cemented in doctrine and in love in the future than in the past.

We have ever held the doctrine of predestination sacred, too sacred, in fact, to discredit it with an express or implied denial of three-fourths of the New Testament which deals with the duties and obligations of God's children here in time. It is a misconception of this grand doctrine to seek to bolster it up by discrediting some other portion of God's word equally as true; it needs no such props, such legs are too short and withered to lend assistance as a foundation upon which this truth is to rest. If this truth is to be established in the hearts of God's dear children, it is to be done in harmony with both the spirit and the letter of all the truth and not inconsistent with any of it.

It has always been a proposition too monstrous for me to conceive how any one in possession of his proper mental faculties could in any way impute sin to God; he could not expressly so charge, and I don't think he would intentionally so charge tacitly. It has been reasoned that God is responsible for the sin of the world because he made the man, put him in the garden and gave him a law, at the same time placing inducements around him for the violation of the law, it is argued that had He not placed man in the garden where the temptations were to eat the fruit and made it a violation to eat thereof the sin would have never been committed. This is what is sometimes called "Reasoning in a circle." Of course if there had never been any man made there never would have been any sin committed, or if no law had been given there could be no violations of the law, but it would look rather simple to have legislator, Tom Jones, prosecuted for hunting upon my land when John Smith was the one who did the hunting, and the only connection that legislator, Tom Jones, had with it was to help make the law which made it a violation to hunt on my premises. Well, you say, such a proposition is rather far-fetched, so I say, but perhaps no more so than the proposition that God predestinated, formulated, counseled and planned the crime of Jacob's Sons against their brother, Joseph, because, forsooth, great and incalculable good grew out of the tragedy. It is said that "it is an ill wind that blows no good for any one." John Smith's trespass proved a blessing to Sam Johnson, for he was preparing to take a hunt upon the premises when he heard of the apprehension and punishment of John Smith and was thus deterred, and, hence, accomplished the good that legislator, Tom Jones, intended; a cessation of the hunting activities of the public upon said premises.

Another true as well as a practical illustration might be mentioned just here. About six years ago there was a little innocent girl found murdered in a pencil factory in the manufacturing district of Atlanta, and the circumstances began to point to the guilt of the manager, which was brought to the attention of the Grand Jury, resulting in his indictment and conviction. Mr. Dorsey, our present Gov-

ernor, was then solicitor general, and prosecuted the case vigorously and successfully. From time immemorial we have had a law which makes murder a capital felony, punishable by death, or under certain circumstances, by life imprisonment. It can in no way be said that the good old wise heads who wrote this law for all civilized nations of the earth, were chargeable with the murder of this little girl, neither was it chargeable to God, who ordained the powers that be, but to the brute who held the instrument of death in his hand and struck the blow that laid her little innocent form cold and helpless in death. You say no good can come from this! Perhaps not to the bereaved families, who unfortunately must suffer for the atrocious crimes of the guilty, but like all other cases of this kind, turned out well for some; Mr. Dorsey, hitherto practically unknown, was raised to honor, and at the next opportunity the people elected him Governor of Georgia by an overwhelming majority over an old Veteran of the Southern Army of the Civil War. The murder like Joseph's brethren, intended it for evil, and to him it was evil, but the potential means by which Mr. Dorsey was elevated to prominence and office. God manifested his power in the case of Joseph and his brethren, not by procuring the commission of the crime, which his righteousness will not permit, nor by suppressing the crime, which He could have done in His Omnipotence, but by bringing good out of it in the preservation of many lives, notwithstanding their wickedness.

It is sometimes insisted that God is the efficient cause of sin because in Isaiah 45:7 it is said "I form the light, and create darkness; I make peace and create evil. I, the Lord, do all these things." The reader's attention is called to the entire chapter, and before you finish article, get your Bible and begin with the first verse in this chapter and read through it, and, as you read carry this thought with you, the Lord was here talking to His people, to Israel, the chosen. It occurs to me that the expression above quoted is highly experimental. The Lord does not create evil in the sense he forces people to sin, neither does He do evil in the sense of violating some law, for there's no law He can violate, as He is above the law, but the evil here referred to is a plague, a scourge, a pestilence, or famine or something of that kind, which is sent as a just punishment for sin and disobedience. In other words to Israel He would say, you need not think you can violate my law with impunity, for I control the evil, or plagues, as well as the blessings. "If you are willing and obedient you shall eat the good of the land, but if you refuse and rebel, you shall be devoured with the (evil) sword." (Isa. 1:19, 20.)

It is to be here noted that evil is designated as the opposite of peace, as the light the opposite of darkness, and not the opposite of good. The opposite of peace, as the light the opposite of darkness, and not the opposite of good. The opposite of peace, therefore, is trouble, chastisement, etc. Evil, there-

fore, is an instrument of justice which God uses to punish the disobedient, and not an instrument of wickedness with which He unjustly punishes those who always obey. The same God who controls the light also controls the darkness, and you being the children of the light, should walk as such (Ephes. 5:8; 1 Jno. 1:7), and when you fail to so walk His sunny presence is withdrawn, and you are left to grope your way in darkness. The same thing is true with reference to the creation of evil (trouble), when your peace is withdrawn trouble follows as the night the day.

It is properly insisted that God sometimes chastises his obedient children, but while that is true, I think the disobedient ones get the big end of it. Jesus says, "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes (Luke 12: 47, 48). There's none so good but that they deserve all the chastisement they receive, but the nearer we walk with Jesus and the more faithfully we walk in His footsteps, the lighter will be the cross. At best we are poor blundering, hobbling sinners, and need often to be whipped into line, but our precious Jesus then comes and sweetly heals the wounds and dries up our tears and fills our cup with blessings, and makes us love Him more dearly for each stroke received. Our faith like Job's, the three Hebrews' and Daniel's, need to be tested. We are all more or less harassed by the devil and his emissaries because of our faith in God, who alone is able to deliver, but a lion's den can't be a lion's den, a fiery flaming furnace can't be a fiery flaming furnace and a prison can't be a prison, if Jesus goes along with us.

Many of us have heard Isaiah 45:7 quoted so much we know it by heart, but strange to say the preachers as a rule who are so specially fond of this verse, never have anything to say about verse 22 of the same chapter, which reads, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." The Prophet had been pointing out the evil that would come upon Israel in her disobedience, so he now turns to the remedy, and that is to look unto the Lord. In my judgment this has no allusion to eternal salvation, if so it must necessarily presuppose that the unsaved have eyes with which they can see, and, therefore, makes their eternal salvation conditioned upon their looking, but the Bible abounds with the doctrine of total depravity, total helplessness, total passiveness of those untouched by God's spirit, but this same Bible is equally pregnant with the idea of activity upon the part of those who are so touched, and this appeal is therefore made to the characters who are so touched to look unto God and be saved from the evil (troubles) necessarily incident to the lives of the disobedient ones. As we have said, the best they can do, they will have trouble enough, but the trouble is

not of that destructive kind which is the fruit of disobedience; not destructive of their peace, for Jesus makes the cross easy and the burden light, and sweetens the bitter, as He sweetened the waters of Marah, so Israel could cool their parching throats and quench their raging thirst in the wilderness.

It is sometimes insisted that God predestinated the wicked and atrocious acts of men because it is said that He works all things after the counsel of His own will (Ephes. 1:11). You will note we have not quoted the entire verse, which follows: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

It must be a resourceful mind that can limit "all" as it relates to people to "some people," but can't limit that same all as it relates to "things," to "some things." The inconsistency is equally as great here as the inconsistency of our Armenian friends, who can't limit the "all" as it relates to people, but are very insistent on a limitation of it as it relates to "things." The all things He works after the counsel of His own will, it seems to me, was the work necessary to be done in order that we might "obtain an inheritance," in accordance with His pre-destinated purpose. In other words, this text without any violence, might be made to read, "According to God's predestination and purpose we have obtained an inheritance, and all the things pertaining to this work was done by Him after the counsel of His own will." It seems plain to me that the Apostle, after having stated, "In whom also we have obtained an inheritance," felt it necessary to go further and state how it was obtained, whether by our good works or alone by the work of God, or partly by our works and partly by the work of God, and so followed it up with the statement, "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." It would look foolish to make the "all things" here mentioned side track to take in all the wickedness of the world, when the Apostle was talking about as good a thing as the "inheritance" with the saints. To so side-track, robs the statement of its beauty and makes it meaningless and absurd.

Suppose I should say, "I do all things with deliberation." Would you say there was anything wrong with that statement grammatically? Well, what do you understand me to mean by it? You could not understand me to mean that I do everything and no one else does anything, but you would understand me to mean that all I do, I do it with deliberation, so when it is said that God works all things after the counsel of His own will, it is simply meant that all He does is done after the counsel of His own will and no one else has counselled Him or had anything to do with or claim any honor for it. He does all the good things for us and the good works we do are worked in us, so that He must have all the honor for it. There is no honor in doing wrong,

and that is what we do without the influence of God's Holy Spirit, so there can be no honor for us. It is sometimes insisted that God cannot be a Sovereign unless He works all things, including sin, after the counsel of His own will, but the sovereignty of God does not consist in His procuring, counseling or causing the commission of sin, but in His power to overrule sin, thwart the evil and wicked designs of men and bring good out of it.

Finally, it is insisted that God predestinated all things including sin, because in Rom. 8:29, His predestination is associated with His foreknowledge, and it is, therefore, argued that His predestination is co-extensive with His foreknowledge. In the sense that His foreknowledge is used in this text, His predestination is co-extensive with it, just as the number called is co-extensive with His predestination in verse 30, and just as those justified are co-extensive with the number called, and finally just as those glorified are co-extensive with those justified. It is evident that foreknowledge is used here in a restricted sense, restricted to the number predestinated to be conformed to the image of His son, restricted further to the number called and to the number justified, and finally restricted to the number that shall be glorified. Therefore, instead of "whom He did foreknow" being used to show that the predestination of God is unlimited. His predestination is used to prove that "whom He did foreknow" was used in a limited sense, as is abundantly shown by the expressions "whom He called," "whom He justified" and "whom he glorified," unless, indeed, we insist that the number called, justified and glorified is unlimited, thereby forcing us to adopt the Universalist's platform. There is a sense in which God foreknew everything that will transpire before it happens. He could not be Allwise unless that was true, but this kind of foreknowledge is an attribute of God, and entirely disassociated with His predestination, which is His act, as used in the verses above cited. Why brethren should use these two words as though they meant the same, I have never been able to understand. If predestination to them is the same as foreknowledge, and foreknowledge the same as predestination, why not substitute the word foreknowledge for predestination in their articles of faith, and thereby eliminate the confusion and discontent caused by the unlimited sense in which they have used the word "predestination," which to most of us makes God a party to all the sin and wickedness in the world, the repugnance of which makes it stink too bad for our nostrils, and is too uncouth and rough and taste too bad to ram down the delicate throats of those who have been prepared by God's grace to render praises to Him as a High, Holy, Righteous, perfect and sinless God.

The doctrine of fatalism as defined by Webster, as we have seen, makes everything take place by inevitable necessity; the advocates of it, therefore, would have you believe that the disobedience of God's children is just as necessary as their obedi-

ence. The idea being that to properly appreciate and enjoy a full cup of blessings, you must know what it means to have your cup full of suffering. It has, however, been my experience that the cup of suffering will still be full enough without any effort upon my part to fill it, and the best service I can render doesn't empty this cup to my perfect satisfaction. If we could train ourselves to believe that our disobedience is an essential ingredient to our happiness, I can see no room for anything but bliss, a cup brimming full of happiness all the time, unless, indeed, we are unhappy because we have done the things that will bring happiness. God's children know what it means to have their cup full of suffering for their follies and sins, and are still troubled because they can't live free from it. If your disobedience is essential to add to your blessings, why trouble about your disobedience and follies, unless you are troubled because you can't sin enough. Paul deplored his wretchedness because he could not live better, not because he could not live worse.

The text we have quoted at the head of this article shows conclusively that God has chosen us, and not we Him, and has done everything necessary to effectuate his purpose in choosing us, which purpose is to effectually and definitely save us and call us, not according to our own works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, to give us an inheritance with the saints, to create us in Christ Jesus unto good works, which God hath before ordained that we **should** walk in them. This last quotation is Ephesians 2:10, and God first makes choice of us, saves us, then sets apart or ordains good works for us, and tells us that we **SHOULD** walk in them, or that we **SHOULD** go and bring forth fruit. He doesn't say that I will compel you to walk in the good works, or that I will walk in them for you, or that I will compel you to bring forth fruit, but in the event you fail to do this he tells you what the consequence will be, "A certain, fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. 10:27.

Now, a final word. No Old Baptist denies but what God can and does overrule sin or the wickedness of men, and brings good out of it. He manifests His sovereignty in so doing, but at the same time punishes the guilty, but we should not deny His sovereignty by saying that He could not have done it some other way and the result have been the same. Many examples of punishment are recorded in the Bible of the disobedience of God's children, but none of them are given that we should act like them, but are given as a warning, as we are plainly told, that we should **not** do like them.

We have written upon this question with plainness, but we have made no greater effort at plainness than fairness. We have no disposition to offend any, and hope we have not, but the truth imperatively demands plainness and unequivocation, as well as love and humility. May the Lord bless our dear

cause and warm our hearts and make us zealous, faithful, fearless, patient, loving, long-suffering and humble servants of His. Amen.

J. A. M.

ORDER.

Oglethorpe, Ga.

Dear Brother Hanks:

I like to read the Messenger. I endorse the principles that it contends for, especially of being opposed to man-made law discipline in the churches.

Brother Hanks, write an editorial on Scriptural Church discipline as taught by Christ, the apostles and elders in their day.

Yours in hope,

G. W. GREENE.

REPLY.

On the great fundamental principles of salvation by grace: Election and predestination of a portion of the fallen race of Adam to grace and glory, special atonement, effectual calling, independent of human instrumentalities, the final preservation of the saints, and the resurrection of the same body (changed from natural to spiritual) that dies and is buried, and its eternal happiness in heaven, and the resurrection of the wicked to everlasting shame and contempt to be punished forever and ever; upon the above vital points all true Old School Primitive Baptists agree.

All agree that the Primitive Baptist Church is the organic body of Christ which He founded by Himself and for Himself. To this church, collectively and individually, is given a perfect code of laws by Christ, the Lawgiver, none of which can ever be amended or repealed. The New Testament contains a perfect code of laws, and contains all the doctrine and practice necessary for the government of the church in all ages. The silence of the New Testament on any point of doctrine or discipline is a prohibition against that thing.

Associations have neither legislative nor executive authority, for they are solely union meetings for the worship of God, to cultivate acquaintance and to keep up a chain of correspondence, without the slightest disciplinary authority over the church. For associations to exclude associations, or exclude churches, is a man-made law and is without authority.

The church is not a legislative body—the law is already made by Christ, our Lawgiver. The church is an executive body and has the right and should execute or enforce the laws given to her in the New Testament. The basic principles of discipline are founded upon the law of love. Jesus says, "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to

hear the church, let him be unto thee as a heathen man and publican."—Matt. 18:17-17. This is Christ's law in private trespasses and should be enforced in love and the spirit of it as He commanded. No private trespass should ever be admitted into a church conference until gospel steps have been taken as above. Should any refuse to take steps, as the Savior directed, they ignore Christ's law and should be dealt with by the church as public offenders. There are many little misunderstandings between brethren that should be borne with. We all should remember that none are perfect and all of us need great forbearance. We should never try to adjust church troubles while controlled by malice. We all should first examine ourselves and get the beam out of our own eye before trying to get the mote out of the eye of another. Confess your own faults one to another. It is Christ-like to forgive your brother. Jesus abundantly teaches forgiveness. See Matt. 6:12, 14, 15, 16. Also read Matt. 18th chapter. If a man has a hundred sheep and one goes astray he will seek to save the straying sheep. We, in the church, should labor to save erring members. If a member does wrong and repents, forgive him. It is not what he did, but is he living right now? If so, forgive him and confirm your love to him. If Jesus forgave us ten thousand talents we certainly should forgive the brother who owes fifty pence. We should pray for our brethren more. If a church does wrong and repents, forgive her. The apostolic church made mistakes and were exhorted to repent of their wrong acts, not of their righteous acts.

There are sins that cannot be forgiven: fornication, murder, gambling, wilful drunkenness, etc., and for these sins one should be excluded. Members being guilty of gross immoral conduct, though as dear to us as an eye, hand or foot, should be cut off. If a minister so acts as to cause offence he should lay his gift at the altar and be reconciled to his brother before offering his gift. If one is guilty of advocating heresy in doctrine or practice after the first and second admonition, reject him. Brethren may differ on the parables, certain texts, or local customs, but this should not be a bar to fellowship. If a brother advocates a heresy and makes a hobby of it and loves that better than the peace and unity of the church, he should be withdrawn from until he gets sober.

In all of our discipline we should be prayerful, loving, kind, tender, forbearing, forgiving, patient, faithful and firm for the right. The deacons, as officers of the church, being full of the Holy Ghost and wisdom, should be a standing committee in the church and should labor to preserve order in the church and investigate reports about members and labor to heal wounds among the saints. Ministers are servants of the church and are overseers and should live sober, honest, truthful, chaste, humble, godly lives, above reproach. A clean godly ministry is a great blessing to any church or community. There is much expected of all the members of the

church. Each member should be honest, pay his debts, use economy, never drink as a beverage, shun ungodly company, and respect the high profession he has made. He should never join any society of men. He belongs to the highest and greatest society on earth—the church of God. Each member should study the Bible and beware of mob-law discipline, but enforce discipline strictly as the Bible directs.

Let us all strive in love for the things that make for peace. We need all the members in the church. Save if you can; but withdraw from every brother that walks disorderly and prefers that kind of walk to the fellowship of the brethren.

L. H.

INNOCENT LOVE.

Let not every son or daughter of Adam foolishly dream that they possess much love, they may have a thimble full of it mixed with loads of vice, and they may at times mistake the vice for it, and their vice by others may be mistaken for this love—even as the expression of holy love may, by these vicious ones, be judged to be vice. The man of vice supposes that all feels as he does. The man of love may think others are as sinless as himself, in the fondness to which his innocent love, in spite of himself, impels him. We know that there is vice and love in men and women differently constituted. Hence you must know which is the leading power in each before you can rightly judge of their acts. Vice will destroy all before it, and stand for nothing; no thought of consequences nor affectionate appeal will hinder its progress in destruction as in the case of Ammon. Love will die a thousand deaths before it will allow its object to be dishonored, or suffer grief and shame. Jacob's seven long years and more of service will prove this. Young man, young woman, if you wish to know which of these two elements it is by which you are solicited, stand at the threshold of virtue, and there is any intrusion there, when an honorable union is at their option be assured that it is vice and not love. We have the highest examples of this love in the lives of Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, Boaz and Ruth with others named in the Sacred Book, which makes it a book of the most sublime love-stories ever published—all so true.

This wonderful love has its sorrows also. This sorrow abounds where no sin is found in the sorrowful. The lady to whom Cruden, the author of the Concordance, was engaged, proved unkind and unfaithful to him, which filled his whole after life with the deepest sorrow and much sad insanity. Dr. Watts, the hymn writer, was the subject of this "Sinless Sorrow" and he wrote the following lines:

"The fondness of a creature's love
How strong it strikes the sense,
Thither our warm affections move,
Nor can we drive them hence.

Dear Saviour, let thy beauties be
My souls eternal food,
And grace command my heart away
From all created good."

This, then is the sorrow without actual sin—the sorrow of love and not lust. "Tis the great art of life, to manage well the restless mind." Love, fear, grief, despondency and hope may sometimes be said to wield the material world at will. We have often observed where love from necessity was concealed when there was insurmountable bars between that love and the possession of its love—the heart pines, the delicate frame of the female sex especially becomes an easy prey to this heart-aching and heart-rendering disease that has made its inroads in so many once happy homes and has left its victims to pine away in grief and shame. But observe that real love even in the rake to the lady loved—never dishonors her—never once attempts to. No, such is its nature in man where it is real, fond and fervent. It will not, it can not, leave its object in shame—never! Give it to feel that it is fully reciprocated and it will wait seven years in servitude for its object, as Jacob did for Rachel. Let ladies mark the difference between a hasty passion and real love, both alike will fawn and caress, but the one is dangerous, deadly and short lived; the other is safe living and lasting as man's being. Let patience, observation and trial prove whether you are embraced by the devil or the angel. Be sure if your virtue is assailed it is the demon of lust and not the angel of love. Men, young men, suffer fearfully sometimes from the choice of a most improper partner—they are led astray, sadly astray, by face, figure, and false manner. Should a young man through passion and inexperience unite himself for life with the modern butterfly—dress, paint, curls and puffs that is ever present on the streets, in the theatres and ballrooms, the effects will be disastrously, with respect to both himself and his offsprings—she will never be a helpmate. Young man, young woman, in love affairs and in selecting a life partner, do not reject the advice and wholesome counsel of your fond and loving parents, and you will be repaid many times in future life for they love you and are more interested in your future welfare than any one else.

We will now pass from the sphere of natural love to notice that love of God that surpasses and eclipses all other love. The love of God embraced its objects before they had an existence. "I have loved thee with an everlasting love." It is one of the hidden mysteries how a pure, holy, perfect and alwise God loves impure, sinful, and imperfect beings. Love caused the Father to choose us in Christ before the foundation of the world that we should be holy and without blame before Him in love. "My love, there is no spot in thee." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Behold, what manner of love the Father hath bestowed upon us that we should be

The Tennessee Association will convene with Little Cove, Sevier Co., Tenn., on Friday, Saturday and second Sunday in October, 1920. All coming on Thursday A. M. leave Knoxville at 7 A. M. on the K. S. E. in South Knoxville. They will be met at Sevierville with conveyance. All peace-loving Baptists are cordially invited, and especially ministers.

Yours in hope,

W. A. GREGORY.

We have just received a letter from Brother T. J. Haynie stating that they had a pleasant meeting at the Association at Snyder, Texas, the first Sunday, Friday and Saturday before. This was good news. We love to hear from the dear saints and to learn that God is blessing them. We desired greatly to meet these brethren and hear them tell of the goodness of God, but were unable to do so. May God continue to bless them.

J. L. C.

A letter from Elder J. A. Moore has just reached us telling of the good meeting at Wortham, Texas, the first Sunday and Friday and Saturday before in this month. This was their associational meeting. It was a feast of good things. God's presence was manifested plainly by the preaching of the word. Evidently it is good to serve the Lord. May His blessings continue to rest upon these faithful and true followers of the Lamb.

J. L. C.

GOOD MEETINGS.

Brother W. E. Broach, of Sardis Church, Walton County, Ga., was ordained to the office of deacon, Friday, August 6th, with Elders R. L. Cook, A. J. Banks, the writer, and a number of deacons as presbytery. Quite a number of visiting brethren were present. Brother Callie Upshaw, Elders A. J. Banks and R. L. Cook spoke much to the comfort of the Lord's children. It was a warm spiritual meeting.

After services we went to the home of Roy Tuck, who was indeed very low with tuberculosis. He had written his cousin, Sister Mae Broach, his experience, and expressed his desire to unite with the church in his letter. While talking to him he said he had made up his mind to join the church at the next meeting, but was stricken upon his sick bed and could not. Said he was ready to join then and desired his membership at Gum Creek Church, where his father and mother are members. The brethren and sisters present held a little conference and most gladly received this poor afflicted boy, with Eld. R. L. Cook, Moderator pro tem. This dear family has our deepest sympathy. It is so much better to obey the Lord while able.

Elder Cook had to leave to attend his appointment. Elder Banks remained over through the meeting and spoke to the comfort of the hearers. The meeting was sweet and spiritual. The church communed and washed feet. It was a sweet spiritual meeting that will be long remembered. One sad feature on Friday

was that Deacon W. L. Ball could not be with us as he had to attend the burial of his father. He has our sympathy. Our joys are mixed with sorrows. May God bless them all with reconciling grace.

(Bro. Roy Tuck has since died.) L. H.

GOOD MEETINGS.

The fourth Sunday in July we had the pleasure of having Elder J. D. Shain of Kentucky with us at Lafayette Springs and Sister Thelma Fuller was baptised into the fellowship of the church and much good feeling was manifested. Many tears of joy were shed as Jesus showed his smiling face. The first Saturday and Sunday in August he was with us at Oxford and Sister Mattie Smith was received amid much joy and was baptised Sunday morning. On Saturday night Elder R. M. Brown was ordained to the full work of the ministry and I am sure that a more impressive service has never been held in Oxford. Elder C. H. Cayce has been with us for the past week and we have had good meetings at all the churches but we were made to rejoice again today, August 13th, here at Oxford, when Brother and Sister Bell of Grenada, Miss., came up and asked a home with us and was received after relating the dealings of God with them. Bless the Lord, O my soul, all that is within me bless his holy name for the blessings have come when we were almost ready to give up. Brother and Sister Bell will be baptised at our next regular meeting, the first Saturday and Sunday in September.

W. L. S.

Our little meeting at Fort Worth the first Sunday and Saturday night before was well attended and we had reason to hope that some good was done in the name of the Lord. Two united with the church by letter. These were Brother Ashmore and wife, who lately came from Louisiana. They were gladly received by the brethren and sisters and will be made to feel at home. Others manifested much interest in the Kingdom, and we are encouraged to hope for an ingathering here.

We desired very much to attend some of our sister associations this year, yet we feel that our duty is to the church first. And this feeling kept us at Fort Worth last meeting day. We feel that God was good to us, and showed us that we did the right thing.

J. L. C.

He that feedeth the sheep doeth well. He that fleeceth the sheep, God will judge. He that scattereth the sheep and offendeth them, the wrath of God shall rest upon Him. There be many in this our day who delight in fleecing the sheep. Many others spend their time in scattering the sheep. But there is this consolation, they are sheep, even tho fleeced, offended and scattered. They are God's sheep, and He will keep them. He knows them, and careth for them.

J. L. C.

Dear Editor:

The General Meeting of the Ebenezer Association passed off in peace and union, the preaching being harmonious and sweet. The visiting ministers were: Eld. Virgil Spivey, from Lott's Creek Association; Eld. Billy Cribbs, from the Canoochee; E d. J. T. Reynolds, from the Echeconnee, together with the ministers from our own. The messengers reported peace and fellowship. The meeting was a sweet success from start to finish. The meeting was held with Refuge Grove Church, Dodge Co. The good brethren and friends cared for every one in a brotherly way. The Lord seemed to be with us and blessed the meeting.

Pray for us that peace may abound.

Yours in hope,

J. A. TAYLOR.

Danville, Ga., Sept. 1, 1920.

GOOD MEETINGS.

Elder Lee Hanks:

Dear Brother: Please find enclosed subscriptions for the following. I think I will get still more subscriptions soon.

Well, Brother Hanks, we have had warm meetings all this year, but our June and July meetings have been a feast of fat things to the whole church and especially to me. In June, John, my oldest son, with two others, one being by letter, was received with much joy. Last Saturday, Elverson, my youngest child, and his wife came forward. This was the last one of my children I have seen baptized,—six girls and two boys, all baptized in the church with me. When I saw the last one come I thought of Simeon when he had the Child, Jesus, in his arms. I felt as much like I was willing to lay down this armor as any time in my life. I tried to preach some both days. I talked in the close on Sunday and nearly the whole church and others broke down in tears, seemingly rejoicing with me.

One thing I related, and I will write it also: When my first wife saw her time had come to leave her children, who were the most dear of all things else, the boys being the youngest and caring nothing for the Church, it struck her heavily, not knowing what would become of them, and especially the baby boy. So she went to the Lord with her troubles, and He showed her every child she had safely housed in heaven. She called them to her bedside and talked to them. While she was satisfied they would be released from death, she admonished them how to live, as they would have to suffer for wrongs before they could leave this world, and said to them, "You may have to do like me, come to a death bed to suffer for your wrongs." In the morning, before she died at night, I went to her bed and she said, "Farewell, old man," I said to her, "Do you feel that we have something to fare well on?" She said "I do." I said, "Do you want to leave me?" She said, "Yes, I had rather leave you than for you to leave me." A short time before she died she was too weak to

talk to be understood. She called me three times. I stooped down over her face each time, but she had gotten too weak to deliver the message. I felt sure she had something she wanted me to know; so I went into a side room and fell across the bed and asked the Lord to reveal to me just what she wanted me to know. I was taken in a trance, at once, and received the message she wanted to tell me that she was crossing and asked me to prepare for the crossing. What a wonderful God is this that can and will come to our relief, let it be what it may.

In hope, J. R. Callaway.

Manassas, Ga.

We rejoice with you dear brother. The Lord is so good.

L. H.

We attended the Cuivre-Saloam Association in Missouri, Saturday, third Sunday and Monday in August. Elders J. N. Wallace, Raulston, Fuller and Wardell were present, and preached ably. Eld. E. B. Bartlett is their efficient Moderator, and is much esteemed by his brethren. This Association stands by the Black Rock address of 1832, and is rigidly opposed to all oath-bound religious secret orders and will not fellowship any of the innovations of men. They stand where all true Old Baptists have ever stood. Elders Bartlett, Wallace, Fuller, Raulston, Wardell and I took supper with Sister Thompson in St. Louis, Monday night after the Association. She and quite a number of others there are as humble, devoted, appreciative children of God as I ever met. They know how to make Old Baptists feel at home.

Elders Wallace and Raulston left us in St. Louis to go elsewhere. The rest of us went to Olney, Ill., that night and stayed with Brother Ridlen, a devoted Old Baptist. Tuesday morning we met Elder Inyart, who lives there. He is a devoted minister of Christ. Tuesday and Wednesday, Elder Bartlett and I had meeting at the church near West Salem, Ill., where Elders Fuller and Wardell live. This is an excellent church. We had meeting at E'der Fuller's home Tuesday night. Elder Inyart, his daughter, and Brother Ridlen, were with us. We were made to love all those precious saints.

Elder Bartlett and I preached at Cynthiana, Indiana, Friday, Saturday, Saturday night and fourth Sunday to a lovely body of Old Baptists, who are satisfied with the goodness of the Lord's house, and want the old practice where the Church has ever stood. They believe in a complete separation between the Church and all man-made societies, religious and anti-Christian secret orders. We visited the good Christian homes of Brethren E. P. Welborn, C. E. Lowe and J. H. Williams. We shall ever hold them in grateful remembrance.

Fourth Sunday night we visited the good home of Elder P. Hunt in Evansville, and preached there to a good, appreciative audience. We found Brother Hunt outspoken against the innovations of men and unwilling to fellowship secret orders or other anti-Christian societies. We visited the home of Charlie

Evans, Monday. Elder Bartlett started in the afternoon to his home in Missouri. Monday night we preached again and met Elder Waters, who endorsed us and seems anxious to see all the true Old Baptists united.

It is sad indeed to see the Lord's dear people factioned and following men. If all will get in a good humor, confess their own faults, bury the past, and lay down all envy, evil-speaking, jealousies, back-biting, quit following men, allow no preacher, under a cloud, to preach to them, and all true preachers stand together and labor to rid the Church of affiliation with worldly societies, all return to the ancient Bible order of the Church, enforce discipline, and all be satisfied to be plain, old-fashioned Baptists, satisfied with the goodness of the oLrd's house, peace will be restored and unity prevail. Let all follow Christ and Him only. We love the dear cause of Jesus better than all this world. If any love the world better than the Church, the Church does not need such members. Let them go where they belong. Save all you can that are true Baptists at heart. Little children, keep yourselves from idols, and love one another. Old Baptists need one another. Do not exchange the sweet fellowship in the Church for the world. May God bless and unify all true Baptists in love.

L. H.

Dear Bro. Hull:

As you requested, I will give you the account of the Sequatchee Valley Association, which was held with the Church in Chattanooga the 6th, 7th, and 8th of August. The Association was peace and harmony from the first to the last. The session was held in the Tabernacle, and a large crowd from day to day. There were eighteen visiting preachers present. The preaching was all harmonious, and the brethren spoke with great liberty. It was good to be there. I could not see but the principles set forth by the preachers was the same contended for by Primitive Baptists everywhere. They had no new things among them, content with the goodness of God's house. May peace and love abound among the people of God everywhere is the desire of your unworthy brother.

T. J. HEAD.

A PLEASANT VISIT.

On Thursday before the third Sunday in July, I boarded the train at Macon, Ga., at 2 o'clock A. M. for Akron, Ala., in compliance with a request from old Five Mile Church, situated near Akron, and pastored by the faithful and highly favored old servant of God, Eld. G. W. Stewart. After a continuous travel a'l day we arrived at Akron about 8 o'clock P. M., where we were met by Mr. Johnnie Stewart, the son and only child of Elder Stewart. We found him to be quite a pleasant and affable gentleman and one who would impress you as being possessed of noble characteristics. After a ride of three miles we

came to the home owned jointly by father and son. Elder Stewart met us at the gate and ushered me into their palatial home, when I met the other members of the family, consisting of his daughter-in-law and three little grandsons. This was my first trip in that section of the State, and how glad I was to be at the home and in company with this noble o'd servant of God and his pleasant and hospitable family. Being a little tired after this long ride, we retired early after supper, had a good night's rest, and felt much refreshed in the morning. I also met Elder Alderman of Mississippi, a tried and true old servant, who had come to be at this meeting also by request of the church. He spent the night with us, which caused me to rejoice, having had the privilege once in life of meeting him and hearing him preach the sweet gospel of the Son of God at my home Church, Sardis. And the meeting this dear brother unexpectedly caused my poor heart to leap for joy and to thank God for this sweet privilege.

Friday morning we met with a goodly number of brethren and sisters at Five Mile Church to worship God and celebrate their centennial yearly meeting of this dear old Church. Just one hundred years ago that day they held their first annual meeting. It was a feast to my poor soul,—those three days of worship,—services morning and evening and refreshments on the ground each day.

As I listened at the blessed gospel as it fell from the lips of those servants of God, I was made to praise and to thank God for this meeting and His preserving care of His humble poor at this place. For the past hundred years no heresy of fatalism or progressivism has disturbed them. They are still inquiring for the old paths and desiring to walk in them, content with the o'd Church just as the dear Lord dressed her, neither taking from nor adding to—with their faithful old servant who has served them so long, who is still able to walk about Zion, mark her bulwarks, tell of her towers, and say unto Zion, "Thy God reigneth."

On Saturday, Elder Stewart read the history of the church for the past hundred years, which was listened to attentively, not only by the brethren and sisters, but by a large number of friends who seemed deeply interested. When the door of the church was opened Saturday, four came forward and were received, three by experience and one by statement. Sunday morning at the water two more came by experience.

I will never forget this meeting nor the kindness and hospitality of the members and friends shown me while in their midst. This will always bubble up, an oasis in the great desert of my life. Saturday night, Elder Alderman and I stayed at the pleasant home of Misses Winnie, Martha and Nannie Harris. Around this home cluster many sweet and sacred memories that are precious to Five Mile Church. These three sisters live at this home alone, and yet I feel they are not alone but that the dear Lord is with them. May He bless them and repay

them fourfold for their kindness to His poor old servants.

Sunday afternoon, after many sad farewells, goodbyes and God-bless-you's, long to be remembered by the poor writer with his heart full of gratitude to God, we were driven back to Akron. I met the train, arrived at home Monday evening, and found all well and looking for me.

WALTER J. HEARD.

Macon, Ga. Route 3.

The yearly meeting at Bethlehem Church in Cobb County started on Thursday night before the first Sunday in August and continued until Sunday. Eld. J. N. Dunaway, Eld. H. G. Mitchell and the two Elders Hembree, were in attendance at this meeting. There was good interest each service. This meeting was a great encouragement to the little church. I have been trying to serve the Church for the last few months. Previous to my being called as Pastor they had not been having regular meetings for some time. The Church now seems to be revived and there are a number of God's children on the outside who I believe will come home soon. Let God be praised for his persevering grace. Z. C. H.

CHANGE OF ADDRESS.

My address after October 1st will be No. 2 Edwin Place, Atlanta, Ga. Please note the change.

LEE HANKS.

MINUTES WANTED.

I want a minute of every Old Baptist Association in the United States, white and colored. I also want names and addresses of all churches not in associations and numbers of members, and names and addresses of leading members. Would like names and address of every Primitive Baptist minister in the United States. Thanks in advance for minutes and information. Yours in hope,

DR. E. A. GULLEDGE,
Sharon, Tennessee.

Eld. J. N. Wallace of Providence, Ky., will (D. V.) attend the Yellow River Association Sept. 28th, 29th and 30th.

Original Upper Canoochee Association, Friday, Saturday and first Sunday in October.

Cool Springs, Monday.

Trail Branch, Tuesday.

Mt. Horeb, Wednesday.

Jno. R. Giddens, near Eastman, Wednesday night.

Harmony Association, Friday, Saturday and second Sunday.

Marrs Hill, Monday.

Shady Grove, Tuesday.

Union, Wednesday.

Donaldsonville, Wednesday night.

Elder Wallace is an able minister and we trust the appointments will be well circulated. L. H.

(Continued From Page 13.)

expect the blessings promised for walking separately in the above reference? "Labor in the Lord is not in vain" once said a beloved minister. And "God is not the author of confusion but of peace." If with this worldly point of contact we have had confusion after confusion for over forty years is it not high time that the church be made separate from the world?

E. P. Welborn.

Dear Editors:

An idea occurred to me several days ago and has continued to trouble me at times ever since. So I am going to write you of it and ask you to give it your careful consideration, and if you believe it would be approved of the Lord and would be to His glory, I trust you will inaugurate the p'an and that it will meet the hearty approval of all lovers of truth.

Here's the idea: We know that there are many poor widows, elderly people, ministers, etc., and many upon the bed of affliction who are destitute and in need of financial assistance in these times of high prices. And doubtless there are many who would be glad to share their temporal b'lessings to relieve their needs if they knew them and their needs. So I have a desire to ask you to consider the idea of granting space in the Messenger for readers who know of those (regardless of church membership, who are justly in need of help to state their needs and give all who are able a chance to help them.

I have been unable to do any work to any advantage for seven years, and for seventeen months I have been bedridden. Not many months ago I was entirely dependent upon the Lord, as we all are at all times, but I was on charity altogether; and I have learned by experience how it is to need and to receive aid, for in an unexpected way I was abundantly b'essed. Though I am yet an invalid, I have all I need temporally.

Now, let's understand that I am not begging for the Lord (He has all He needs). I know there are some poor old servants of Christ in the Gospel, widows, orphans, and afflicted ones, that are in need of our help, and I want to plead their cause as much as I can. There is too much Scripture which speaks of these things for me to undertake to refer to. I will say that in my Bible I find where it says: "The Lord loveth a cheerful giver." "It is more b'essed to give than to receive." "He that hath this world's goods and seeth his brother in need and shutteth up his bowels of compassion toward him: how dwelleth the love of God in him?" And many other like passages.

Well, I am making my request too long. As I am a very poor writer and am suffering terribly and am not really able to write any, I will leave it for your consideration and approval, or disapproval. We

are all duty bound and can't be too forward to perform it. Yet, I only have the one thing, called neglect, scored for me.

A sinner saved by grace,
LEO V. BAGLEY.

Nicholls, Ga.

Eld. Zack C. Hull,

Dear Brother and Companion in the Ministry:

Will you be so kind as to let a living, repenting sinner bear the message of love in the columns of the Gospel Messenger, the message bearer of love, joy and peace to the thirsty souls of the children of God? It is the life and joy of my soul. I visited three District meetings in the Antioch Association. I rather call them Union meetings—indeed they were union meetings. The first meeting was at Salem Church. I came to Jones' Mill on the local freight at 12 o'clock Saturday night, tried to wake the hotel keeper but failed. I went down to Brother J. W. Jones' pleasant home and spent the night. Brother C. N. Ware of Mississippi preached the first discourse. A feast it was. The writer tried, in his feeble way, to join in on the same message of love. The second union meeting at Elizabeth, near McKenzie, was a union meeting indeed, in singing, in praying, in preaching. Amen to the praise of God throughout the meeting. Two joined. The writer spent a few days with the churches near McKenzie. Hope to believe the good Lord was in our midst to rejoice in a Redeemer's love. I hope to feel safe in saying my last appointment at Elizabeth Church was in soberness, in righteousness and love. The third union meeting convened at Concord Church. Here the meeting commenced in the Spirit of God, I believe. The message, as it was preached, was linked in link in God's love and mercy and is the life and joy of my soul. The last Church I visited was in Florida, Little Flock. Elder Harrison was at this meeting. The same message of love was brought to light and lighted up the pure remembrance of God's love that He had already made them alive in. Oh, the joyful sound the Gospel brings to the believer's ear!

In hope,

A little brother in the Lord,
L. J. GRESHAM.

Linwood, Ala.

A VISION FROM THE LORD.

In the year 1914, the Lord appeared to me in a wonderful vision. One night before I retired I was very much disturbed about some who did not believe in God. This fact distressed me. But as I slept the Lord appeared to me in a vision.

I remember quite distinctly when the Savior, robed in white, entered my room. He quietly pulled a rocking chair up close to my bed, and sat down, and began to shed tears. I shed tears also, but thought they were tears of joy; and at that moment I felt a new body coming out of the old one. What

a pure feeling it was. A taste of the Divine. Then I saw myself get up and begin to follow the Savior, although it seemed hard. I could not keep the path as straight as He, but did all I could.

Afterward, I saw myself sitting in my room window, facing the east. It seemed that I had something in my hand at which I was looking. Presently I looked out and saw in the heavens a dark spot, a cloud, which was very large and in the shape of a book. Its length was greater than its width. In the meantime I thought of my children. The next day was Sunday, and oh! how happy I felt.

The vision was revealed in 1920, the Savior proving Himself to me. I believe we suffer here for our sins. The Lord purges us to cleanse our garments, the bride, the church elect. I believe that the Savior sitting in the chair beside my bed and shedding tears was nothing more than that He knew that I would soon be humiliated in putting away the fleshly lust of the mortal body, for it is no easy battle. These tears were of sorrow and joy too. "Whom the Lord loveth He chasteneth." I soon felt this. It was not long after the Lord appeared in the vision that He came and took my little girl, the flower, away from the family. I felt like the Lord knew what He was doing, although I begged Him to spare her life if it was His will. My loss and grief I bore patiently. When she had passed away, this Scripture came to me, "A little child shall lead them." It was through the grace of God that I overcame my trouble. Now, whatever troubles we have, if we put our trust and faith in God, He will handle all things well.

Now the dark spot in the heavens is nothing more than trouble. We need not expect to go to heaven on flowery beds of ease. It is a constant warfare in putting away the evils of our body. And we must suffer persecution at the hands of others. If we be in Christ we must suffer with Him.

I believe that I, sitting in my window and looking down at something in my hand, is nothing more than the Lord giving me the wisdom to read and understand His word and showing me the way out of all trouble. When we understand how light the burden seems. Would to God that we could put away all malice, hatred, strife, backbiting, envy, and all manner of evil fornications and have the love of God in our hearts, which is temperance, meekness, patience, longsuffering, forbearing, enduring all things for the glory of God. However we cannot be perfect in an imperfect vessel. We are filled with doubts and fears all along. It is only through God's grace and His mercy that we are saved. We cannot be sure of our salvation, but we can have a hope.

Mrs. William Osborne Mitchell.

Opelika, Ala.

We are glad to hear that this good sister has united with Mt. Olive church since writing the above. May the Lord bless her.

L. H.

Decherd, Tenn.

Elder Lee Hanks:

Dear Brother: Through the amazing mercy of our blessed Lord, I am yet on time's side of eternity and enjoying reasonably good health, for which I desire to render acceptable praise to our merciful God.

I have had the sweet pleasure of meeting and worshiping with some of the Lord's precious ones back here in dear old Tennessee, and if the Lord wills we expect to return to dear old Georgia to stay the remainder of my allotted time.

We will first stop at Milner, as we have two rooms there furnished, but as I go I desire to visit the churches of the Yellow River Association, also any other orderly people. Especially do I wish to visit destitute churches. If I know my poor heart, my desire is to spend my few remaining days in the service of my blessed Lord. Take the sweet privilege of meeting with the Lord's humble poor from this poor servant and I surely would be miserable beyond description of tongue or pen. But when I can meet with them and feel the approving conscience of a faithful servant I am then happy beyond description, for it is better felt than told.

Now, dear Brother Hanks, as I am not acquainted, I will call on you to make arrangements for me as you think best. Wife and I are proud of the Messenger and we hope to get a nice list of subscribers for it this summer and fall. Dear Brother, I will be ready to start as soon as you can arrange for me and have the appointments circulated.

May the Lord of glory bless you and yours.

Yours in much tribulations,

J. N. Dunway.

Opelika, Ala.

Dear Mr. Hanks: You asked me to write you my feelings, but I don't think I can write anything, as I can't tell anyone how I feel. I feel to have a hope. The Lord has had mercy upon my poor soul. But as to how long I have had a love for the Old Baptists,—ever since I can remember, and if there ever was a change in my life, which I hope there has been, it was when I was too young to remember anything about it. I know that John, the Baptist, was born of the Spirit before he was born into this natural world, and that has been some comfort to me.

I have longed to join the church at Mt. Olive, but have felt too unworthy to be with those good people, for I know there is nothing good in me. I am nothing but a poor sinful girl. I am always doing something that I know is wrong. Mr. Hanks, pray for me, and, with the Lord's help, I will try to go to church and ask a home with those dear people at our next meeting. A poor sinner,

Vesta Mitchell.

We are glad this dear young sister has followed the Savior in baptism.

L. H.

Dear Brother Zack Hull:

Please send my Gospel Messenger to Chipley, Ga., as I have moved from Greenville, Ga., to my daughter's home at Chipley, Ga., Route 4. If it is not asking too much of you, please insert the change in the Messenger so my friends will know of my change.

Yours in hope,

MRS. P. T. HUCKABEY.

Dear Brother:

I have just returned from a trip down in Covington, Geneva, and Coffee counties among the saints, where we enjoyed some good meetings. I visited Elder R. W. Cross' home church and also his pleasant home. He joined me on my way to Consolation, the old church revived early in the spring, which Eld. W. J. Hull, your father, is serving, and there we had a good meeting. One joined by experience and baptism, Sister Leila Wilkes, and three others by letter, Brother and Sister Hudson and Brother Page. From two old sisters in March to start with they have twenty members now. Praise the Lord.

Yours in hope,

Montgomery, Ala.

J. J. TURNIPSEED.

E'd. J. R. Daily, one of our ablest and most gifted ministers, has fallen asleep in the loving arms of Jesus. He was a great defender of the doctrine of grace and unsurpassed as a debater, having met the ablest champions of Babylon in defense of the doctrine of Christ. He was a great scholar, preacher and writer. One of his greatest books, though small, was his righteous condemnation of anti-Christian secret societies. This book should be in every home. How sad we felt when the intelligence reached us! His departure will be a great loss to our blessed cause. Oh, how sad we feel to learn of so many of our great and noble men passing away! But our loss is his eternal gain. The dear bereaved family have our sympathy and prayers. We publish here a letter written us by this dear man of God which all should read most prayerfully.

The Letter.

Indianapolis, Ind., May 10, 1920.

Eld. Lee Hanks,

Dear Brother:—Your kind letter to hand, and also the book. I will say that I am pleased with the book, and wish you success in getting them introduced among our people. We cannot expect that all good hymns and tunes would be in any one book, especially such as are favorites in the different sections of the country. It would be impossible to include all desirable ones in one book. My book has met with a great sale, and the demand is still extensive, which is going to give me trouble to get it stopped, but I am compelled to give it up. In time, as my books get worn out in this section, doubtless yours can be introduced. At any rate, I will recommend it and many doubtless will get it.

I am indeed surprised that a man of information would say that there is not any oath or religion in any secret order except the Masonic Order. I am glad to correspond with any of our people about that

matter. Oh, how I wish Secret Orders had never been tolerated in this country by our churches! The only way I can see now is to kindly educate our people to the truth regarding them. My booklet has done much good in that way I am sure. I only wish I had written a larger one so as to give more facts I have in my possession. I have a standing proposal that if any secret order member, or ex-secret order member, will point out an error in it, I will publicly retract. No one has attempted that, but many have said it is true.

A few years ago an aged Methodist minister in Tennessee wrote me that he had read my book. He had been a Mason for many years. He was so wrought up that he proposed to reveal the whole thing if I would publish it. We had an extended correspondence, and he has now the manuscripts ready, he says, if he can have them put in book form. Another man of Chattanooga, Tenn., wrote me recently that he was not a Baptist, did not know about our doctrine, but had read my book and heartily endorsed it. He belongs to the Masons and a number of other orders, and says he wishes I knew what he knows about them so I could publish it, as I can tell it so well. He says what I have written is true, but so much more of their rottenness could be told.

I have not a very big supply printed, and have to bind what I have before I can fill any more orders. When my supply is exhausted I wish some one else would take it up.

When I can get time and have my mind in right exercise I will try to comply with your request to write on the subjects you request me to. My wife is able to sit up but very little at a time. This is nine weeks of her illness, and she has suffered a great deal in the time and is very weak.

I have always loved you as an able, safe minister of our dear cause.

Yours in hope,
JOHN R. DAILY.

JOSEPH, A TYPE OF CHRIST.

Joseph was a shepherd.—Gen. 37:2. Christ was the Good Shepherd.—Jno. 10:16. Joseph was sent by his father to seek his brethren.—Gen. 37:13, 14, 16. Christ was sent by His Father to seek and save His people.—Jno. 3:16, 17. When Joseph's brethren saw him coming they sought to slay him.—Gen. 37:20. When Christ came on earth, the Jews, His people, sought to kill Him.—Matt. 2:20. Joseph was put in a pit and raised again from it.—Gen. 37:28. Christ was put in a tomb and raised again from it.—Matt. 27:59, 60; Luke 24:6, 7. Joseph was sold for twenty pieces of silver,—the price of a slave under age.—Gen. 37:28. Christ was sold for thirty pieces of silver,—the price of a slave of full age.—Matt. 26:15. Joseph was carried down into Egypt.—Gen. 39:1. Christ was carried down into Egypt.—Matt. 2:13, 14. Joseph was tempted by Potiphar's wife.—Gen. 39:7. Christ was tempted by Satan in

the wilderness.—Mark 1:13. Joseph was condemned by false witnesses and put in prison.—Gen. 39:19, 20. Christ was condemned by false witnesses and put to death.—Matt. 26:59, 60. Joseph was put in prison with two prisoners: one is saved, the other hanged.—Gen. 40:2, 3, 21-23. Christ was crucified with two prisoners: one saved, the other lost.—Luke 23:39, 43. Joseph became governor, ruler, and Savior of his people in Egypt.—Gen. 42:6, 41, 43. Christ was Governor, Ruler, and Savior of His people on earth.—Matt. 2:6. Joseph was thirty years old when he began his public ministry.—Gen. 41:46. Christ was thirty years old when He began His public ministry.—Luke 3:23. Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper.—Gen. 41:38, 39. Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand.—Luke 2:40; Isa. 53:10. Joseph went about doing good, laying up food for the famine.—Gen. 41:46, 49. Christ went about doing good, and healing the sick.—Matt. 4:23, 24. Joseph's people had to come to him for their natural food.—Gen. 42:3, 10. Christ's people all have to come to Him for their spiritual food.—John 6:48, 51. Joseph knew his brethren, but they did not know him.—Gen. 42:8. Christ knew His disciples, but they did not know Him.—Luke 24:16, 31, 32. Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart.—Gen. 44:16. Christ's people have to become humble like little children before He reveals to them His loving heart.—Matt. 18:3, 4. Joseph gave to his people freely, without money or price.—Gen. 42:25. Christ gives to His people freely, without money and without price.—Isa. 55:1. Joseph's brethren all had to bow down to him.—Gen. 42:6. Christ's people all have to bow to Him.—Phil. 2:10. Joseph made himself known to his brethren after they supposed him dead.—Gen. 45:1. Christ made himself known to His disciples after they had seen Him laid in the tomb.—Luke 24:36, 40. Joseph was one of the twelve brethren, the Patriarchs.—42:32. Christ had His twelve disciples, the Apostles.—Matt. 10:2. Joseph said to them, "I am Joseph, your brother, whom ye sold into Egypt."—Gen. 45:4. Christ said to His disciples, "It is I myself; handle me and see."—Luke 24:39. Joseph forgave his brethren their trespasses.—Gen. 45:3, 8. Christ forgave His people their sins.—Matt. 9:2, 6. Joseph had a beloved brother, Benjamin.—Gen. 43:29, 30, 45. Christ had a beloved disciple, John.—John 13:23. Joseph wept over his brethren.—Gen. 45:15. Christ wept over His people.—Luke 19:41. Joseph dined with his twelve brethren, he making the twelfth.—Gen. 43:16. Christ supped with His twelve Apostles.—Luke 13:14. Joseph loved his father and nourished him.—Gen. 47:11, 12. Christ loved His Father and obeyed Him.—John 15:10. Joseph was blessed by his father.—Gen. 49:22, 26. Christ was blessed by His Father.—John 3:35. Joseph's father received his

son as from the dead.—Matt. 16:19. Joseph had been a man of sorrow, and anguish of soul in the pit.—Gen. 42:21. Christ was a man of sorrows, and acquainted with grief, and had anguish of soul in the garden.—Luke 22:44. Joseph's garment had been stained with blood.—Gen. 37:31. Christ's garments were stained with blood.—Isa. 63:3. Joseph's life seemed to be without blemish, as nothing is recorded against it.—Gen. 39:2, 6. Christ's life was without blemish, for He was holy and without sin.—1 Peter 2:22. Joseph was clothed in fine linen.—Gen. 41:42. Christ was wrapt in fine linen.—Matt. 27:59. Joseph's bones were raised from the grave and carried up to earthly Canaan.—Gen. 50:25. Christ arose from the grave and was carried up to the heavenly Canaan.—Luke 24:51. Joseph was raised from the prison to a post of honor and power. Gen. 41:40, 43. Christ was raised from the grave and crowned with glory and honor.—Heb. 2:9. The word, Joseph, signifies increase, or addition. It is said of Christ: "Of the increase of His government and peace there shall be no end."—Isa. 9:7. Christ's earthly or reputed father's name was Joseph.—Matt. 1:18. The man who begged the body of Christ and laid it in his own tomb was named Joseph.—Matt. 27:57, 60. When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace."—Luke 2:29. When old Jacob saw his Joseph, he said, "Now let me die, since thou are yet alive."—Gen. 46:30.—Selected.

Sycamore, Ala.

Eld. Lee Hanks,
Dear Brother:

I am sending you a new subscriber today. He is a young gift, and he is sure a good one. He is one that is satisfied with the Old Baptists and contends earnestly for the faith once delivered to the saints.

We are having some good meetings. I sure would like for you to visit us some time, if it be the Lord's will to direct you this way. I never saw you or never heard you preach, but I sure do enjoy your writings. I hope the Lord will spare you many days for the comfort of His poor.

Brother Hanks, I would like to get Hassell's Church History, if you can tell me where I can get one. I sure would thank you.

Your brother in hope,
ROBT. GERMANY.

Luling, Texas.

Dear Brother Hanks:

We are having good sweet meetings at all of my churches and appointments. I baptized nine at Salem last meeting. They varied in all from 16 to 75 years old. May the Lord have all the praise. The service of God grows sweeter to me. Oh, that I may always prove to be faithful to my calling. I am now on my way to Little Flock Association. I love my brethren and sisters that have borne so much with me.

N. A. ALLEN.

OBITUARIES

J. H. WILLIAMSON.

After suffering for a long time with a disease that was incurable, called cancer of ear and face, our brother, J. H. Williamson, of Juliette, Ga., died in the seventy-second year of his life. On December 19, 1848, he was born in this, Monroe County, Ga., where he lived all his life. He was the oldest son of W. J. and Elizabeth Williamson. He served a short time in the Confederate Army in what was known as the Georgia Militia. In 1872 he married Miss Sarah Middlebrooks. Of this union eight children were born: O. H., E. G., J. W., C. A., W. J., and Miss Mamie, Mrs. Alma Byars, and Miss Annie Lee, all of whom are living except one, E. G., who was killed in a railroad accident at McDonough, Ga., May 7th, 1907.

Brother Williamson was always a good moral man before he united with the church. He was a great lover of sacred music and a leader in music. He united with the Primitive Baptist Church at Smyrna, and remained a member until he moved near Ephesus Church and for convenience moved his membership there. He remained there and was its leading member for several years prior to his death. No church lost more in the death of a member than did his church.

Not only is his presence and council missed in his church, but his county has lost much, as he was looked to for counsel on many questions, being judge of his district court. Many sorrowing relatives and friends attending his funeral, which was preached by his pastor, Eld. J. R. Hunt, in the Methodist Church at Juliette. The house was filled to overflowing with friends, both white and colored.

W. M. JACKSON.

Forsyth, Ga., August 10, 1920.

MRS. SALLIE E. JACKSON.

After having suffered for fourteen years, Sister Sallie E. Jackson, wife of Brother D. F. Jackson, departed this life June 12, 1920. She was a daughter of the late Brother J. A. Childs of Jones County, Ga., having been born in 1865 and reared in that county.

Sister Jackson was a member of New Hope Church, Jones County, Ga., for about twenty years, having joined us by letter last year. She bore her suffering with great fortitude, ever clasping to her bosom the doctrine of Christ, her elder Brother. A devout Christian and a strong Baptist is taken from us.

She was the mother of thirteen children, five of whom survive her, besides her husband. They are: Sister Ollie Souther of Gray, Ga.; Joshua R. Jackson of Monticello, Ga.; Grover F. Jackson and Miss Eula May Jackson of Juliette, Ga. Dear husband and children, we know that it is hard to lose mother, but remember that your loss is her gain. While her voice is stilled and will be heard no more, yet her memory as mother, *dear mother*, will ever linger.

CHURCH MEMORIAL.

G. J. WINDHAM.

Whereas it has pleased our heavenly Father to remove from us by death our beloved brother and Clerk, G. J. Windham. He was born March 28, 1851, and died February 16, 1920.

Be it resolved that while we greatly miss him and his faithfulness to us in our church meetings, we desire to be reconciled to this divine dispensation, feeling that our loss is our dear brother's gain.

Through love and respect to his memory, we ask that a copy of this resolution be placed on our church book, one sent to his bereaved family with whom we deeply sympathize, and one sent to the Gospel Messenger for publication.

Done by order of the church of New Hope, Taylor County, Ga., Saturday before the first Sunday in April, 1920.

J. M. WOODWARD, Moderator.
J. W. HARP, Clerk Pro Tem.

J. M. PATRICK.

It is with sadness we attempt to write a short memoriam of Deacon James M. Patrick, who was born in Bryan County, Ga., August 18, 1865. He was reared by Mrs. Ely Kennedy, his mother dying when he was small, only nine years of age. On December 29, he was married to Carrie Cowart, daughter of Eld. Z. and Mrs. Mollie Cowart, and unto this union were born nine children, eight boys and one girl. He united with the church at Old Canoochee, May 9, 1901, and was baptized by Eld. W. J. Brown. He was ordained to the office of deacon by Eld. Lee Hanks and H. V. Hill, July 16, 1914, and lived faithful to his order until death. Words are inadequate to give vent to emotions of sympathy that inspire the bosom of the church and writer over the sudden death of this dear brother. As we have been in his association for many years, both natural and spiritual, space and time forbid us writing up the noble traits of this dear brother. He was a kind and devoted husband, indulgent, loving and affectionate father, and a kind and obliging neighbor and a faithful, constant and loyal friend. He was possessed of an extraordinary, admirable character, one whom to know was to respect and admire. He had many friends, and if any enemies, it was unknown to the writers. He was loyal to the church and looking after the sick and afflicted ones in his community, and while we mourn his death we feel our loss is his eternal gain, and we are made to say, "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit that they may rest from their labors and their works do follow them." Rev. 15:13.

After funeral services by Eld. H. V. Hill, he was laid to rest by a host of sorrowing friends in the cemetery at Old Canoochee to mix and mingle in the dust until the morning of the resurrection, where mortal shall put on immortality and natural shall be spiritual, and this saying come to pass, "O death, where is thy sting? O grave, where is thy victory?" Now to the heart-broken widow and children, we deeply sympathize with you, but we hope you will meet again where sickness, sorrow, pain and death will never come and where there are no more storm clouds to rise.

This done by order of the church in conference, July 30, 1920.

ELD. H. V. HILL, M. D.
E. T. COLEMAN, C. C. K.
Committee—
W. R. ROWN,
E. T. COLEMAN,
H. V. HILL.

It is with a sad heart I attempt to write a short history of my dear husband's life.

He was born August 18, 1865, and died March 12, 1920, making his stay on earth fifty-four years and seven months.

On December 29th, 1891, we were married, and to this union were born eight boys and one girl.

He was an orphan at a very early age. His mother died when he was nine years old and he was given a home with his cousin, Mrs. Janie Kennedy, who gave him a mother's

training.

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RESOLUTIONS
ELIZABETH .

WHEREAS, it is
from our midst our beloved
departed this life on the 1st
year, and passed serenely and peacefully
Jesus whom she had so faithfully served.

(Sister Crooms was Miss Fannie Parker and married Crooms in her 17th year, from which union were born twelve children, three of whom still survive to mourn her departure, together with nine grandchildren and a host of other relatives and friends. Sister Crooms joined the church at Mt. Carmel August 4, 1883, and was baptized September 2, 1883, by Elder Hudson Temples, where she remained a faithful member until she was united by letter to Elizabeth Church on the 2nd day of August, 1919, where her membership remained until death. On account of her advanced age and failing health, she was not permitted to attend services regularly but her devotion and consecration to Jesus was an inspiration to others, and we were all made better by having known her. And,

WHEREAS, our Church at Elizabeth has sustained a great loss in the departure of this good sister, be it

RESOLVED, THEREFORE, that we bow in humble submission to the will of our Heavenly Father and endeavor to kiss the rod that smites and say, "Thy will be done" and tender the bereaved family our sincere sympathy, and be it

RESOLVED, FURTHER, that a copy of these resolutions be spread on the Church book, a copy sent to the Gospel Messenger for publication and a copy sent to the bereaved family.

W. J. RICHARDSON, Committee.

J. A. MONSEES,

D. F. WELLS,

Read and adopted in conference, July 31, 1920.

ELDER HENRY SWAIN, Mod. Pro. Tem.
D. F. WELLS, Church Clerk.

GOSPEL

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and the Lord's Supper only such as are regularly
under the imposition of hands of the presbytery in the
Baptist Church and, must at the time of administering the
ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to enliven, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

AUTHORIZED AGENTS TO SOLICIT SUBSCRIPTIONS FOR THE GOSPEL MESSENGER.

J. N. Bobo, Boaz, Ala.; F. B. Moon, Boaz, Ala.; J. J. Turnipseed, Montgomery, Ala.; B. M. Jowers, Columbus, Ga.; J. J. Byrd, Arion, Ala.; A. J. McLeod, Climax, Ga.; A. P. Tucker, Moultrie, Ga.; Rees Prather, LaGrange, Ga.; R. L. Cook, Social Circle, Ga.; W. T. Walden, Powder Springs, Ga.; W. J. Green, Gray, Ga.; J. A. Taylor, Danville, Ga.; H. Temples, Statesboro, Ga.; G. W. Floyd, Empire, Ga.; J. A. Bowen, Colling, Ga.; J. B. Wilson, Summit, Ga.; J. M. Murray, Ellaville, Ga.; H. V. Hill, Summit, Ga.; J. N. Dunaway, Milner, Ga.; P. H. Byrd, Graymont, Ga.; H. Swain, Graymont, Ga.; V. B. White, Pembroke, Ga.; H. B. Wilkinson, Claxton, Ga.; James Bagwell, Carrollton, Ga.; H. Hand, Graham, Ga.; J. A. Ford, Taylorsville, Miss.; Jas. D. Duncan, Ripley, Miss.; L. W. Aldman, Homer, La.; J. R. Harris, Thornton, Ark.; Deacon A. G. Hill, Lost Creek, Tenn.; Deacon B. D. Jones, Edion, Ga.; Deacon J. R. Callaway, Manassas, Ga.; Isaac Wilson, Garfield, Ga.; N. E. Denny, Carrollton, Ga., Rte. 3.

We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

In clubs of five at \$1.50 each, cash; we allow one subscription free.

Anyone sending \$6.50 cash can have the paper five years.

We do this to increase circulation and enable us to send out a good semi-monthly paper.

THE GOSPEL IN SHADOWS. BY ELDER M. W. MIRACLE

Deceased.

The above is a book you will enjoy reading. It is nicely bound in cloth, and contains 34 chapters. The book needs no introduction to those who have read Elder Miracle's writings. He was a great gift, and was very deep in expounding the Scriptures. He harmonizes the old Scriptures with the new so plainly that anyone can understand the true meaning. The book is instructive, and comforting to God's children. Order the book, and if you are not satisfied, I will refund the money.

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The Gospel Messenger

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EDITORIAL

A MONTH'S VISIT TO NORTHERN VIRGINIA, MARYLAND AND WASHINGTON, D. C.

At the repeated request of members, I left home August 11th and returned September 14th, attending the Ketockton Association, with White Oak Church, five miles from Fredericksburg, Va., the third Friday, Saturday, and Sunday in August, and the Ebenezer Association, with Hawk's Bill Church, five miles from Luray, Va., the fourth Friday, Saturday, and Sunday in August, and an all-day meeting the fifth Sunday in August, in one of our meeting houses in Washington, D. C., and a Union Meeting the first Friday, Saturday, and Sunday in September, with Seneca Church, Dawsonville, Md. During this period I was at meetings at Front Royal, Bentonville, Luray, and Manassas, Va., and at Baltimore, Rockville, Franklin Square, and near Dawsonville, Md.

Eld. W. M. Monsees, of Wilson, N. C., was with me at the two Associations and at Front Royal, Bentonville, and Luray, Va. Eld. J. C. Moore, of Whitakers, N. C., was with me at Luray and the Ebenezer Association. Other Elders present at one or more of the meetings were: A. L. Harrison, of Front Royal; R. H. Pittman, Luray; J. F. Priest, Manassas; E. E. Oliver, Rosslyn; J. B. Jenkins, Luray; R. T. Strickler, Luray; J. A. Frazier, Crest Hill; and Thos. W. Alderton, Fredericksburg, Va.; T. S. Dalton, 2524 Keyworth Ave., and J. T. Rowe, 704 Linwood Ave., Baltimore, Md.; J. G. Eubanks, Newark, Del.; C. L. Funk, Needmore, and J. C. Cornder, Donora, Pa.; Thompson Powers, Levels, W. Va.; and C. W. Miller and A. J. Garland, Washington, D. C. We very sadly missed Elders C. H. Waters (who died January 21st) and J. A. Norton (who died July 15th), of Washington, D. C.; and Eld. John R. Daily, Indianapolis, Ind. (who died August 11th), who have heretofore attended these meetings.

The Kehukee Association is the oldest Primitive Baptist Association in the world (being formed in 1765), and the Ketockton Association is the next

oldest (being formed in 1766). The Ebenezer Association was formed in 1828. Both the Ketockton and Ebenezer Associations were recognized as sound in doctrine and orderly in practice by my father, Elder C. B. Hasell, in our Church History; and they are now so recognized by probably nine-tenths of the Primitive Baptists in the United States.. Our most esteemed ministers in the South and West visit and preach for them. In 1851 the Ketockton Association, and afterwards the Ebenezer Association, declared non-fellowship for a denial of the second personal coming of Christ to raise the dead and to judge the world in righteousness. Nearly all Primitive Baptist Churches, in their articles of faith, affirm their belief in the scriptural teaching of such coming and judgment. The resurrection of the bodies of both the just and the unjust, and the everlasting happiness of the righteous and the everlasting misery of the wicked, are as plainly taught as any other truth by Christ and by His prophets and apostles. No contradiction of these eternal truths by any man is of the slightest importance. "Let God be true and every man a liar" (Rom. 3:4).

I was, as always, most kindly received and treated by the members and friends whom I visited. I spent several days with my son, Calvin W. Hassell, and his family, in Hyattsville, Md., and he was with me at several of the meetings.

S. HASSELL.

QUESTIONS AND ANSWERS.

Can a church with error in it perform a legal act? Should a church or minister be rejected without labor? Can an erring church repent?

Ans.—The apostolic churches were guilty of gross wrongs and were commanded to repent—turn away from the wrongs and do so no more. He did not require them to put out the righteous works—disorganize all their churches and baptize all their members while the error remained among them, but get rid of the heresy. Judas was in the first church and he was a devil, but his being a devil did not make all of the apostles devils. They had error among them, but that did not put Christ and the Apostolic Church in disorder. They eventually got rid of Judas, but they did not destroy any other or disorganize be-

cause Judas was among them. Communion and feet-washing were instituted while a devil was in the church. If a righteous act cannot be performed while error is in the church that would do away with communion and feet-washing. Error was in the church before getting rid of the Cornelius Party, but that did not destroy all the churches and baptisms administered by Novation. Boards, conventions and missionary operations were introduced into the Baptist family by Andrew Fuller, in 1792, and those false unscriptural practices remained in the church forty years before they got rid of it at Black Rock, in 1832. This long standing error did not destroy all the churches and they had to baptize all received during this time. No, they repented—put out the wrongs and kept that which was right.—Repented and did so no more. Otherwise the church then and there would have become extinct. Errors have been committed all along the line and all we can do is to repent and do so no more. Hardly a church can be found but what has made some mistakes, but we must forgive and bear when they repent. One Association in Indiana was divided over forty years, but they came together and buried the past as one body and recognized each other. If a church or churches have error for years and there has been no official labor and withdrawal by churches what right have we to reject them and their official work? If a minister is guilty of wrongs we have to recognize his official work until he is gospelly labored with and set aside by church authority. We cannot afford to engage in the mob-law business. If a man commits murder he is given a trial before he is executed, which is right. We should certainly be as strict in our rulings in Heaven's court as they are in Caesar's court. Associations may draw lines and drop associations and churches, but this is without divine sanction. The Church of God is the only executive body that has the authority to bestow labor and withdraw fellowship. If churches have been in error for years and if they have not been gospelly deposed by church authority you have no right to reject them until the bestowal of such labor. The design of discipline is to save and not destroy. Suppose every church in an association has secret order members and has had for some time, but there is a church that desires to return to her original constitution—when such societies were not tolerated. This church can re-affirm her loyalty to the faith and practice upon which she originally contended and was constituted and labor to get all of her own church in line; and if she cannot, if any prefer the world to the church, the church is the wrong place for them, withdraw from them, then bestow a labor of love upon every church that has such disorder and reclaim them if possible, and if they love anti-Christian oath-bound religious societies better than your fellowship withdraw from them. Quality of the right kind is worth more than numbers. Bestow a labor of love always before withdrawal. After you have thus gospelly labored and withdrawn your church fellowship from members and churches, you will no longer recognize them nor

their official work. You, as a church standing upon the original principles upon which the church originally stood, are the church, neither majority or minority. The identity is in the order. This will be true of all the other churches labored with. If you have but few churches contending for original order, keeping house for God in love and order, the identity of your association will be in the order. If all true ministers and churches will stand firmly together and labor to rid themselves of all unscriptural doctrines and practices the great body can be saved. Let us all be followers of God, as dear children, and walk in love. It is wrong to cut off good brethren by the wholesale without one particle of labor. Remember the Pharisees condemned Jesus for eating with publicans and sinners. Do not condemn your brethren who are laboring to heal errors among the saints. We have known associations that were at one time swallowed up with the Non-resurrection, or Two-seed heresy, for quite awhile, but eventually they put out the heresy, but did not have to disorganize all the churches and re-baptize all received during said departure. They repented and did so no more. Suppose one or two members had remained in some church and they were wrong on the resurrection, would that have destroyed the identity of every church in the association? Most surely not. Many precious saints are separated from us on account of misunderstandings on these lines. Where misunderstandings arise, let us meet in love and talk over our differences and labor most lovingly and tenderly to heal. We are all imperfect and all do wrong. Let us repent of the wrongs and do so no more. If our actions offend our brethren we should do all we can to heal the wounds. Let us put out the error and then forgive, forbear and labor lovingly to unify our dear people. Let us labor as God directed and not to gratify a fleshly ambitious spirit. If you have hobbies, leave them at home. Preach Jesus and His fulness that will comfort and build up the Lord's children. Do not let envy and jealousy control you. Speak the truth in love. Be satisfied with the dear old church just as the Savior set it up. She needs no auxiliaries, boards, conventions, Sunday schools, theological schools, ladies' aid societies, or man-made secret societies. There is plenty to keep every member of the church busy in love and good works without any human aid society. Sarah was the first to have the ladies' aid society, but she put out the society and her mocking boy, for they could not be heir or be a part of the free woman and her children. The bond woman and her children cannot remain in the Church of God. Put all such things out, where they exist, and look to God for perpetuity and support. May God bless His poor afflicted people. These are our ideas. L. H.

The same God that made man out of the dust of the ground can take such particles of nothing as we are and prepare us for Heaven and immortal glory.

L. H.

I am well pleased with the Gospel Messenger and what it stands for. The Gospel preaches the multiplication and addition of the Lord's people and never the division of His people. The false mother was willing to see the living child divided, while the real mother objected to the child being divided. The Church, with everything it needs, is of God. Jesus Christ is her Husband, and the Church must see that she reverences her Husband.

I hate to know that some of the Lord's people belong to oath-bound secret orders. These orders are of the world, and the children of God are told not to love the world, "neither the things that are in the world." Secret orders are highly esteemed among men and are therefore an "abomination in the sight of God." Luke 16:15. Some northern ministers and some of their members are brethren in secret orders. "Instruments of cruelty in their habitations, O my Soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man (Bartlett), and in their self will they dig down a wall to let secret orders in. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. And so some of the Lord's people are divided in Jacob and scattered in Israel over these secret orders." The secret order woman says, "Stolen waters are sweet, and bread eaten in secret is pleasant." Jesus said, "In secret have I said nothing," which proves that Jesus Christ did not belong to any kind of secret order.

Why the child of God wants to join an order that he knows nothing about until after he becomes a member is strange enough. If there are good things in Masonry the one that finds this out must pay a certain fee to find it out and then take an oath never to divulge it. This secret order hole in the wall of the church should be closed at once. Ezek. 8, 7.

J. S. NEWMAN.

EXHORTATION.

The exhortation in the Scriptures are not to dead sinners to get life or born themselves spiritually, for in this the sinner is wholly passive. See John 3:3-8; John 5:21, 25; John 6:44; 10:27-29; Acts 4:12; Rom. 6:22; 9:15, 16; 11:5, 6; Eph. 1:4-7; 3:1-10; Phil. 1:6; Col. 1:13, 21; 3:1; 2 Tim. 1:9; Tit. 2:11-14; 3:5; Heb. 1:3; 5:9; 7:25; 8:10-12; 9:12-14; 10:14; Rev. 1:5, 6; 5:9, 10.

2. Belief is an evidence of salvation, birth of the Spirit, and not the cause of life. Matt. 16:13-17; John 1:11-13; 3:18, 36; 5:24; 11:26; 10:27; Acts 13:39, 48; Eph. 1:19, 20; 1 John 5:1, 10, 11, 12. These Scriptures show that the believer is a living child of God.

3. Obedience is an act of the believing child of God who is alive and has been given the ability to act. The child of God is a complex being and all exhortations to obedience belong to those spiritually alive. They are not exhorted or commanded to get life, born themselves, or translate themselves from the power of darkness into the kingdom of His dear Son; but they, after being born again, are commanded to keep His commandments, to go home to

their friends, take up their bed and walk, follow Him, take His yoke, arise and be baptized, seek those things which are above, set their affections on things above, put on the whole armor of God, walk worthy of the vocation wherewith they are called, let their light shine, keep themselves unspotted from the world, work out their salvation, for it is God that worketh in them the will, love and desire, and gives them the ability to perform. God does not do the working or command Himself to do it, but after He has wrought it in them He commands them to obey, to manifest outwardly what He has wrought in them. Paul says, "I can do all things (He requires) through Christ that strengtheneth me." None claim they obey independently of the Lord. They need the Lord and He does not require them to do anything unless He gives them the ability to do that thing. The command was to go and preach with the assurance that He would be with them. Preach, walk, work, go, etc., are verbs expressing action. Hence the child of God is active in obedience. When he obeys he eats the good of the land, but when he disobeys he receives the stripes. When he does wrong he feels that all the wrongs are his fault, and he mourns over his sins. He finds a sweet rest in gospel obedience, but he does not praise himself for it, but praises God for the blessing. No child of God feels worthy of the joys found in gospel obedience. It is so sweet to follow Jesus. The living children of God are wholly passive in being saved eternally—Matt. 1:21; Acts 4:12; 1 Tim. 1:15; 2 Tim. 1:9; Heb. 2:10; 5:9; 7:25. This eternal salvation is wrought out for us in which we are wholly passive—no exhortations to do any part of it whatever. Jonathan wrought a great salvation for Israel. That was a temporal salvation in saving Israel from their enemies. The living children of God were exhorted to save themselves, not eternally, but here in time, from this untoward generation.—Acts 2:40. Cornelius was commanded to send for Peter: "Who shall tell thee words, whereby thou and thy house shall be saved?"—Acts 11:14. This did not mean to save them in Heaven, but save them gospelly here as obedient children of God. Paul says: "It pleased God by the foolishness of preaching to save them that believed."—1 Cor. 1:21. The believer is a living child of God and is saved gospelly by preaching—not saved in Heaven. God prepares the preacher to preach and the hearer to hear. This is what Paul meant (1 Tim. 4:16) in saving himself and them that heard him. One may save an erring brother from the error of his way and death here and to the joys and sweet communion with Jesus.—James 5:20. Baptism saves the believer gospelly from a lash of conscience and to sweet communion and approval of God's Spirit—See 1 Pet. 3:21. All this is something for the child of God to do. If we fail to obey, it is our fault. We are responsible beings. When the Lord's people fail to obey they experience the judgments of God. He chastises them for their disobedience. He threatened to remove the candlestick from the Church of Ephesus—lose her identity, except they repented. He threatened to spew another-

er church out of His mouth for their disobedience.—Read Rev. 2nd and 3rd chapters. Many local churches have organically become extinct for disobedience and following heretical teachings. This is a chastisement. God chastises His children whom He loves when they disobey, but does not cease to love them. Heresy, idolatry, fornication, jealousy, envy, evil-speaking, malice, dishonesty, etc., are works of the flesh. We are commanded to mortify the deeds of the body, to put off the Old Man with his deeds, crucify the flesh with its affections and lusts; and be followers of God, as dear children, and walk in love. Oh, that all of us could do this and show our faith by our works! Oh, that all of us could so live as to have the approval of God, and it could be said of each child as of that faithful woman: "She hath done what she could."—March 14:8. Jesus said this Heaven-taught woman did what she could. He did not do the doing, but she did it,—not independent of the Lord, for He prepared her for His service and she obeyed Him. Many dear children of God are disobedient and do not do what the Lord requires of them. Hence the coldness, indifference, dearth in Zion. May we all glorify God in our bodies and spirits which are His.

L. H.

DESIRE TO SPEAK THE SAME THINGS.

The Gospel Messenger has ever labored for peace and tried to keep out strife, personalities, and controversies from its columns. The worthy, wise, able and godly editors of this paper have most tenderly and lovingly labored for peace in the past. Dear Elders Respess, Mitchell, Hassell, Henderson, Stewart, Oliphant and the unworthy writer have edited the Messenger, contending in love for the sovereignty of God as the Creator of all things, and the Upholder and Governor of the universe. We worship and adore Him as one that is pure, just, holy and good. The editors have contended that God, before the foundation of the world, chose His people in Christ Jesus that they should be holy and without blame before Him in love, having predestinated them unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will. (Eph. 1:4, 5.) And all that He foreknew in the covenant of grace as His children He predestined to be conformed to the image of His Son, and whom He predestined He called; whom He called He justified; and whom He justified He glorified.—Rom. 8:29, 30. "As many as were ordained to eternal life believe." Acts 13:48. We believe in the Bible predestination that brings salvation and not sin, wickedness and damnation. The editors of the Messenger have ever loved this sacred doctrine. We feel like it would be a reflection upon our blessed Savior to try to improve upon His Divine teachings by adding to or taking from. Predestination is God's act and what He intends, purposes or determines to do. Foreknowledge is an attribute of God. God knew all sin and wickedness of men, but He did not do, act, cause, influence, coerce or approve of wickedness. The sun is the source of light, not darkness. Holiness and sin do not proceed from God as the source. Sin is of the Devil. A fountain cannot send forth sweet water

and bitter from the same head. God's attitude toward sin is overruling and His relation to holiness is causative. The great body of our people agree on the above.

Passive—The sinner is wholly passive in regeneration and the new birth. "Except a man be born again"—no exhortation to born himself. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."—John 3:5; Eph. 2:1-10. These Scriptures prove that man in the reception of life is wholly passive.

Active—The verbs "go," "walk," "run," "visit," "work," "seek," "knock," "come" express action. These commands and exhortations are given to living children of God and pertain solely to this life. No such exhortations are given to alien sinners. God's children have eternal life, and He gives them grace to do whatsoever He commands them. Hence Paul says, "I can do all things through Christ that strengtheneth me." When God commanded Israel to cross Jordan he opened the way for them to cross. Addresses to obedience belong to living active subjects who are capacitated by grace to obey. God gives the ability to obey and His children do the obeying. Thousands of them do not obey. There are sweet joys found in obedience, and the chastenings of God are poured out upon those who disobey.

"If ye be willing and obedient ye shall eat of the good of the land, but if ye refuse and rebel you shall be devoured with the sword for the mouth of the Lord hath spoken it."—Isa. 1 Chap.

"Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. 3:7. These are time blessings and do not refer to eternity. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10. This address was to God's chosen people and not to alien sinners. Jesus says: "Take my yoke upon you and learn of me; and ye shall find rest to your souls." Paul says, "Let us labor to enter into that rest lest any fall after the same example of unbelief." Read the Book of James addressed to living children of God whom He will never leave nor forsake, but many of them leave Him by disobedience, as the prodigal son, and are beaten with many stripes as the result. If He commands us to obey we should not question the result but do His bidding. We should accept all the Scriptures. Exhortation to obedience does not ignore the doctrine of election, predestination, special redemption, effectual calling, and the final preservation of the saints. We should rightly divide the word of truth. We find blessings in obedience, but we praise God for every blessing. We do not deserve them. We do not wish to open the columns of our paper to controversy. We ask our dear brethren not to send in articles on that line, for, as dearly as we love them, we are unwilling to publish from any one personalities, or non-resurrection of the body, or fatalism, etc. Ninety per cent of

our brethren will not accept such doctrine. When we do wrong it is our fault. Let us all strive in love for peace. There is plenty of good, wholesome food in the Bible without trying to feed the children on green gourds. Let us preach the Gospel in love, and leave hobbies at home. We are all poor, needy sinners and cannot preach, pray, or render acceptable service without God; but He has promised never to leave nor forsake us, and His grace is sufficient for us. Many times we feel dark, destitute, forsaken, friendless, and the precious Bible is a sealed Book to us. We are poor and needy, but the dear Lord has an abundant storehouse full of rich provisions with which He supplies all of our needs. It is so sweet to follow Jesus and be cemented in love.

L. H.

PLEASE HELP US.

We feel truly grateful to our ministers, members and many friends who have taken such an active interest in the circulation of the Messenger. We are doing all we can to give you a paper containing pure, sound, Scriptural principles which will cement and unify our dear people. We are aware that we cannot satisfy all the likes and dislikes of the people, there being so many temperaments among them. We cannot please ourselves, the flesh is so weak; but we want our paper to be a blessing to each reader, free from controversies or strife over words to no profit. We cannot publish the paper without money. Our expenses are great to get out the paper. A small amount from all will greatly relieve the paper. We need all that is due us at once to meet the expenses of the paper. We hope the readers will respond promptly and pay all arrearage and renew for another year. Get all new subscribers possible. Will you help us send the paper to the poor and needy widows, ministers and friends? A small sacrifice from all will greatly relieve us. Thanks in advance for your prompt compliance with the above.

THE 155TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

This session was held with the Church at Briery Swamp, Pitt county, N. C., October 2d, 3d and 4th. Thirty-four out of thirty-eight churches were represented. Twelve of our own and sixteen ministers from other associations were present, and several thousand persons attended on Sunday. Besides the introductory sermon, which was by Elder A. B. Denson, of Rocky Mount, N. C., from John 13:34, 35, and which was very appropriate and edifying, all of the sixteen visiting ministers preached, either at the stand or in the meeting-house, and some of them and our home ministers preached at different homes at night. The cultivation of brotherly acquaintance and love, and singing praise to God, and praying to Him in spirit, and preaching the doctrine of the gracious, holy and everlasting salvation of both soul and body by the electing love of God, the atoning death and justifying resurrection of His Son, and the regeneration and sanctifying power of His Spirit

are the principal employment of the old Kehukee Association. The religious speculations and inventions of man are ignored or denounced. Love and peace prevail in our churches and in our associational and union meetings. The Lord favored us with His presence and with delightful weather. The members and friends in the community entertained all the visitors most hospitably. The next session of the Association was appointed to be held, if the Lord wills, with Bethlehem Church, near Columbia, Terrell county, N. C., the first Saturday, Sunday, and Monday in October, 1921.

S. HASSELL.

There has been a great deal said through our columns in reference to secret orders which we feel like is timely. We do not want our friends who belong to these worldly institutions to feel that we are making this a personal matter; but we do know that the church of God must be separate and apart from all worldly organizations. The church in order has ever opposed her members belonging to secret orders, and, as this disorder is threatening the bounds of orderly Baptists, it is time to cry aloud and spare not. If we remain silent and allow these inroads the church will lose her identity. We have not only the above to contend with, but there is other practice and doctrine that should be dealt with. We should be faithful. We are thus commanded, and when it comes to defending the true doctrine and practice we cannot let family and friendly ties get in our way, but contend for order, apostolic practice, and sound doctrine in meekness and in a spirit of love. I sometimes think that we "strain at a gnat and swallow a camel" when we take up so much time harping over associational matters, and minor customs, etc., when there are things more vital confronting us. I love the doctrine of predestination, election, the resurrection and final preservation of the saints, when it is placed where it belongs, but when predestination is applied to all passing events it is heresy and God-dishonoring, and sows the seed of discord wherever it is preached. I have never known a place yet where this doctrine has been preached that it did not cause trouble. I feel sure this is one of the most important issues confronting us. Brethren, if I am wrong in contending against this heresy I want to know it, and if I am right an expression from you will be appreciated. May God bless His people and enable His ministers to speak as the oracles of God speak.

Z. C. HULL.

SELECTIONS.

"Whatever is, is right. Evil does not exist. No matter what man's pathway may be, good or bad, it is the path of divine ordination and destiny."—Spiritualism.

"It was necessary for Adam to partake of the forbidden fruit or he would not have known good or evil here, neither could he have had mortal posterity."—Mormonism.

"The belief, even to the extent of fatalism, of God's absolute foreknowledge and predestination of all events, both good and evil."—Mohammedanism.

'It is Mohammedanism, not Christianity, to derive sin and holiness alike from Divine Causality. It is the most wretched perversion of the Scriptures and the awful imaginable blasphemy to identify God with Satan, the source of holiness with the source of sin; to maintain that the Holy, Holy, Holy Lord of Hosts, the Holy One of Israel, He whose nature is holy and reverend, who is of purer eyes than to behold evil and cannot look on iniquity, who is the Father of lights, and in Whom no darkness is at all, who does not tempt or seek to seduce any man, to maintain that the Holy Spirit, who is God, inspires sinful thoughts or purposes in any of His creatures. He foreknows, and permits, and controls all things, not instigating, but bending the wickedness of men and devils into that channel that shall enhance His own glory and His people's good. The Divine Spirit is the author of all holiness, and not the author of unholiness. No Baptist, no Christian believes that God is the cause or author of sin."—S. Hassell, Hassell's History, p. 415.

"We believe that God made man at first, able to keep the law, but liable to fall, and that He stood as federal head, or representative, of all His natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and, for that original transgression, we all are both filthy and guilty in the sight of God."—4th and 5th Articles of Faith of the old Kehukee Asso., 1777. Read Rom. 3rd, 4th, 5th, 8th, 9th, 11th chapters; Eph. 1st and 2nd ch.; Col. 3d ch.; Phil. 2:12, 13; 2 Tim. 1:9; Tit. 2d and 3d ch.; Heb. 3d, 4th, 8th, 9th, 10th, 11 and 12th ch.; all of James, Peter, John, Revelations and then read John 5:21-28; 6:37-65; 8:42-44; 10:27-30; 17th ch.; 1 Cor. 1st, 2d and 15th chapters; 2 Cor. 6th chapter. Old Baptists accept and believe it all.—L. H.

"As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of His will, foreordained (1 Peter 1:2; 2 Thess. 2:13) all the means thereunto; wherefore they who are elected, being fallen in Adam (1 Thess. 5:9, 10), are redeemed by Christ, are effectually (Rom. 8:30; 2 Thess. 2:13) called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and are kept by His power through faith (2 Pet. 1:3) unto salvation; neither are any redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (John 10:26; John 17:9; John 6:44) only."—London Confession of Faith, 1689. Who preaches this doctrine today? The Primitive Baptists. L. H.

The sinner is dead in trespasses and sins. He cannot work in the spiritual realm. He is blind. He does not know which way to go. If he knew he is destitute of strength. If he had the strength, he is destitute of a will to follow Christ. If he had the will, he is a corrupt tree and cannot bear good fruit. He is in the flesh and cannot please God. He is without faith and cannot please him.

The man is lost, and whose fault is it? Here is a poor heathen. He does not know there is a Christ, Bible, or Gospel. He cannot be saved without the Gospel. The preacher will not go there and preach it unless he is paid a big salary. If the preacher does not go the poor man is eternally lost. Whose fault? The poor man does not know there is a Bible, preacher or Christ. How will he know it? The preacher must go and tell him. If the preacher does not go the man dies for want of the remedy, and the preacher would not give it to him—not money enough. Who is to blame? The preacher and his members for withholding salvation. The preacher goes there and tells him that God wants to save you but you will not let him. He replies that if I can keep him from saving me I can keep him from sending me to the bad place. The preacher preaches human effort and works for salvation. Has he preached the Gospel? No. The poor man has no more Gospel than he had before. The heathens preached man's ability and keeping their heathen law. They preached works. The preacher from here preaches works. All are wrong. Salvation is by grace. It does not need man's help. L. H.

Eld. Z. C. Hull.

Dear Brother: I am glad to do anything for the Messenger. I love to read it and try to get others to read it. I have been trying to preach the same doctrine for about twenty-five years myself, but my health has failed to such an extent that I cannot go as I once did. Yet I still love this doctrine above anything in this world, for it is my only hope of salvation through Christ. May God bless you in your work in sending a clean, sound paper. If I can be of any service to you in its circulation I am glad to do so.

Yours in humble hope,

C. L. CLARK.

Harriston, Miss.

A newspaper reporter once asked one of our preachers if the heathen would be saved. He replied, "God made the heathen and if He wants to save him I do not know of any power than can keep Him from it."

L. H.

"Bury me in a humble manner, I want no encodium; I deserve none. I feel myself a poor, miserable sinner, and Christ is my only hope."—John Leland.

"We need an antidote for the heresies and poisonous doctrines proclaimed by a large part of the public ministry of the present age. Zealous persons, whose zeal is not according to knowledge, have gone about and gathered the gourds of the wild vine—and have made a doctrinal mixture which is served out from numerous pulpits, but which cannot be taken without serious risk of soul poisoning, for there is death in the pot. Meal must be brought—the pure gospel of the grace of God, the truth as it is in

Jesus—and cast into the pottage of wild gourds, and it will kill the poison. The surest remedy for false doctrine is preaching the truth. Lift up Christ and lay the sinner low. Proclaim Justification by Faith, the work of the Holy Spirit in regeneration. . . . I am more and more persuaded that the good old Calvinistic truths, which are now kept in the background, are the great Krupp guns with which we shall blow to pieces the heresies of the day, if once they are plainly and persistently preached in harmony with the rest of revealed truth."—C. H. Spurgeon.

ZION'S LANDMARK. WORKS.

If Abraham were justified by works, he hath whereof to glory; but not before God. Romans 4th chapter, 2nd verse.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? James 2nd chapter, 21st verse.

Paul and James are both apostles of the Lord, each testifying to the truth, as it is in the gospel.

By reading that which precedes the above texts, we will find that each apostle is treating upon works diverse one from the other.

Paul writing to the Romans, in the 2nd chapter, is telling them that they are trusting in the law of rites and ceremonies, as given by the Lord to Moses upon Mt. Sinai. Abraham lived and died before the giving of the law to Moses for the children of Israel to observe, but Abraham was commanded of God to be circumcised and all his household.

Abraham is the father of the faithful, and was told to take Isaac, his only son whom he loved, and get him upon a mountain that God would show him. Abraham believed God and also obeyed God, and God counted his belief for righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, whether Jew or Gentile, as God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with him. The true worship of God is in the spirit and in truth.

The worship of God under the Mosaic law, was a shadow of things in the gospel.

The carnal Jews trusted to the observing of the law of rites and ceremonies, to justify them before God, but Paul tells them that they will never make the comers thereunto perfect. They were dead works, as all offerings were slain upon their altars. Circumcision, commanded as a part of the observance of the Mosaic law, did not justify Abraham (by his observing it) before God. If it did, he would have had whereof to glory; but not before God.

James, when writing that Abraham was justified by works, was not writing to the brethren about rites and ceremonies, as observed by the Jews, but was telling the household of faith how they should live in this life.

They should show their faith by their works, as faith without works is dead, being alone, and calls

attention to Abraham when called of God, to offer Isaac as a sacrifice; believed God and obeyed God, and made preparation to carry out what God had commanded him to, thereby showing his faith by his works. In reading the scriptures we find that each one called of God was commanded of God to perform that which He would have him do.

Abel was moved by faith to offer the firstling of his flock. He showed his faith by his works. Enoch walked with God; and he was not, for God took him. Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab and the great cloud of witnesses that are recorded in the eleventh chapter of Hebrews, all show forth their faith by their works. Jesus the Son of God prayed all night unto God and was heard in that he feared. The work of Jesus was a work that no man was ever sent to do, either before or after his time upon earth. He came to save his people from their sins; to satisfy the law by being obedient to death; to destroy him that had the power of death, that is the devil; to shed his blood for the remission of sin; and God raised him from the dead for the justification of his people from their sins. Let it ever be remembered there is no justification from sins, only by the blood and righteousness of Jesus Christ.

Jesus, as the Captain of our salvation, gave commandments to the apostles. They were to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. James was one that Jesus so commanded, and tells the household of faith, that they are to show their faith by their works.

No commandment was ever given by the Savior to the apostles, or by the apostles to the subjects of grace but what there was ability by grace to obey the command.

Jesus said, "Come unto me, all ye that labor and are heavy laden." Jesus is addressing those that are laboring to keep the law, and are heavy laden on account of sin. They find Jesus in the church; in the assembly of the saints. They go home and tell what great things they hope the Lord has done for them, and has had mercy on them. This is showing their faith by their works. "Take my yoke upon you and learn of me." A yoke is placed upon the oxen that they may labor, so also one that is received by the church: is taking the yoke upon them that they may labor in the vineyard of the Lord. They come in as little children and grow from strength to strength.

They grow in grace and in the knowledge of the Lord. They show their faith by their works. They are now translated from the kingdom of darkness into the kingdom of God's dear Son, and are under law to Christ.

They are not called upon to do other than what is commanded in the apostles' doctrine, as many of the Lord's commands were to the apostles, and did not go beyond their day. The apostles were to heal the sick, cleanse the lepers, raise the dead, cast out devils; freely they had received, and freely they

were to give. This power was given them to show forth the power of God that was with them in the beginning of the gospel dispensation, but did not extend beyond the apostles.

The instruction by the Apostle James is as important to observe, as any portion of the New Testament, and may we all profit thereby. Each one of the household of faith is to show their faith by their works, as faith without works is dead being alone.

J. M. FENTON.

—Zion's Landmark.

Remarks.—The great body of Primitive Baptists endorse the sentiment contained in the above. This is a proper division of the word and such teachings will unify and not divide. Beware of extremes and hobbies.

L. H.

ATONEMENT.

(Concluded.)

Mr. Spurgeon further says: "Men die and leave their children, and they see not their seed: Christ lives, and every day sees His seed brought into the unity of faith. One effect of Christ's death is the salvation of multitudes. Mark! Not a chance salvation. When Christ died the angel did not say, as some have represented him, 'Now Mary may be saved,' the word of prophecy had quenched all 'buts' and 'peradventures.' 'By His righteousness He shall justify many.' There was not so much as an atom of chance work in the Savior's work. Christ knew what He bought when He died; and what He bought he will have that—no more, no less. There is no effect of Christ's death that is left to peradventure. 'Shalls' and 'wills' made the covenant fast. Christ's bloody death shall effect its solemn purpose,

'Shall bless the wonders of His grace,

And make His glories known.'

Now, let the reader analyze Mr. Spurgeon's views well, and it will be seen that "Fullerism" has no place in them. In fact, Fuller's doctrine of atonement belongs to that "fallacious and rotten" system Mr. Spurgeon denounces. I will give next some expressions of Dr. J. R. Graves, who was second to no man of his denomination in ability and influence, I suppose. I quote from him on

The Lost Sheep.

(Luke 16:1-7.)

(Let the reader turn to the reference and read.)

'The Savior undoubtedly designed by this parable primarily to teach these self-righteous and scornful Pharisees that all which the Father had given to Him were equally dear to Him, and that among these were the poor and the degraded and the outcast of earth, the lightly esteemed of men, and He came to seek and save these very persons because they were lost. Upon another occasion He shows that, by dining with Zacheus, who was a publican, He came not to call the righteous, but sinners to repentance. In this parable, then, we have: I. The Shepherd. II. The Lost Sheep. III. The Long and Painful Search. IV. The Joy Upon the Discovery. V. The Father as the Owner of the Sheep. Christ is the Shepherd, He of Whom David sang in that sweetest of his pas-

toral songs, 'The Lord is my Shepherd, I shall not want.' Christ assumes this character toward all whom the Father gave Him to save in the covenant of redemption. He says: 'I am the good Shepherd: the good Shepherd giveth His life for the sheep,' etc. Read the entire quotation. John 11:6. The lost sheep in its lowest parabolic symbolism, then, represents lost sinners given to the Son in the covenant of redemption to save, and therefore the obligation upon Him to seek and save it. Used in this sense, His leaving the ninety and nine in the wilderness while He goes to seek the lost one would be but the more striking and true to life. I submit the following account of what a traveler saw upon the Alps:

"One day we were making our way, with ice-axe and alpen stock, down the Altetusch Glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevices and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred, all told; but on the way one sheep had been lost. One of the shepherds appealed to us if we had seen it. Fortunately one of the party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste (knowing that they would stand perfectly still and safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and 'returned rejoicing.' Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it, and it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident."

"For a shepherd to lose a sheep would be a severe reflection upon his qualifications as a good shepherd. These in all countries are: I. Ability. II. Fidelity. III. Tenderness. IV. Responsibility. He said in the sheep-raising countries (shepherds are professional characters—they make it a life business) these qualifications are always required, and especially the last, for the shepherd is made responsible for all he takes care of, and the life and welfare, therefore, of one sheep is as important to him, and as much the subject of his care, as of another. It was so from the earliest times in the East. Jacob said to Laban that while he had served him in the capacity of shepherd or herdsman,

"This twenty years I have been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bore the loss of it; of my hands didst thou require it, whether stolen by day or stolen by night." Gen. 21:38, 39.

"It is the joy of every Christian that our Shepherd-Redeemer possesses these qualifications in an infinite degree. 1. He is omnipotent to save. 2. He is omniscient to see all that can possibly happen to

the least of His sheep. 3. He is all-merciful, and His tender mercies are over all committed to His care. 4. He is infinitely responsible, and has made Himself so to the Father in an ‘Everlasting Covenant.’ It is impossible, therefore, for one of His to be lost. It would be an everlasting dishonor to the Shepherd of Israel to lose the least of His flock.

“All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out. For I come down from heaven, not to do mine own will but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that all of which He hath given Me I should lose nothing, but should raise it up again at the last day.”—John VI:37-39.

“But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my hands.”—John X:26-29.

“Of them which Thou gavest Me I have lost none.”—John XVII:9.

“Well has the poet expressed it:

“His honor is engaged to save
The weakest of His sheep;
All whom the heavenly Father gave,
His hands securely keep.”

“More like this could be given, but I will let this suffice.”

Drs. Boyce, Spurgeon and Graves have, in the quotations given, defended our doctrine, and I humbly and sincerely trust that, not in a spirit of “strife for the mastery,” or for a partisan victory on an issue, but in the interest of gospel truth, and for the encouragement and comfort of such as feel that, apart from “the redemption there is in Christ Jesus,” a loving, seeking, finding and all-sufficient Savior, there can be no salvation for the lost; and who have “tasted that the Lord is gracious;” but, perhaps, have lost “the joy of salvation,” and have need of its restorations to their soul; and, if the will of God be so, that those who have mourned because of sin, hungered and thirsted for righteousness, but have found it not in any of all the methods they have tried, find it as they read, (as did a certain “great man and prince in Israel,” as he read the writings of a certain and deceased writer); and like the Ethiopian eunuch be led to exclaim, “I believe that Jesus Christ is the Son of God!” “Whosoever believeth that Jesus is the Christ is” (hath been) “born of God,” says John. “Christ knew what He bought when He died; and what He bought He will have that, no more, no less,” said Mr. Spurgeon. “Atonement” (at-one-ment) means “satisfaction,” “ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are His,” says Paul. And of election: “The election” (the elect) “hath obtained it, and the rest were blinded” (by unbelief and false doctrine). “The time-honored and storm-tried doctrine of elec-

tion will seek and find and save its own.” Christ, the Elect Head, “came to seek and to save that which was lost”—“the lost sheep of the house of Israel,” and the other sheep among the Gentiles, who should (“shall,” certainly) “hear the voice of the Son of God,” and “live,” and “never perish,” “being born again, not of corruptible, but of incorruptible seed.”

“The man who receives the Bible as it is says, ‘Christ died for me, then my eternal life is sure, I know.’ He says ‘that Christ cannot be punished in a man’s stead, and the man be punished afterward. No,’ says he, ‘I believe in a just God, and if God be just He will not punish Christ first, and then punish men afterward. No; my Savior died, and now I am free from every demand of God’s vengeance, and I die absolutely certain that for me there is no flame of hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, I am clean delivered.’ Oh! glorious doctrine! I would wish to die preaching it!”—Spurgeon again. This is the ground, basis, foundation, upon which rests my hope, given me when a sense of sin, guilt and shame was driving me to despair, and Jesus was revealed to me as stood, answered and conquered for me, and I, “though vile and full of sin,” and worthy only of damnation, was “made the righteousness of God in Him”—in Him as substitute, surety, covenant Head and Redeemer. This was to me a great and glorious surprise, and especially as I saw in it “how God could be just, and the justified of the ungodly.” My sense of guilt and shame because of sin, was gone, and peace and joy given in its stead, and I dropped upon my knees and exclaimed, “Lord, let me praise Thee.” I then joyed in God, having received (experimentally) the atonement. And though, even now, in old age, and “standing upon the confines of two worlds,” I still feel, in myself only or merely, to join with others in singing the words, “Vile and full of sin I am,” but yes, “but Thou are righteousness.” “The Lord our Righteousness.” I am weak, but He is strong—“the strong One;” I am “vile, and abhor myself and repent in dust and ashes,” as did Job; but He is “holy, undefiled and separate from sinners, made higher than the heavens.” But this, we are told, “is dry doctrine,” and not up to date, etc., and so it is to the “dead in sin” and the “legalist” or merely nominal professor, “having a form of godliness, but denying the power thereof,” but not so to “the living in Jerusalem,” who have life, and not simply a “name to live when they are dead.” And, if there is such a thing in the purpose of God as a true “revival of religion,” a world-disregarding and beast-defying, and “refreshing season from the presence of the Lord” in store before the fulness of the Gentiles” shall have come in, it will come through a revival or coming again of this doctrine. Now it is “kept in the background,” “relegated to the rear,” while a flesh-feeding, pride-promoting, pleasure-seeking, and grace-ignoring and “New Era” character “gospel” is being proclaimed and enforced, so far as can be. “Men have made gods of themselves; they rely on themselves, and have no patience with talk about faith in God” (the faith of God’s elect, the fruit of

the Spirit, and therefore, the gift of God, which comes by the mighty power of God which He wrought in Christ when He raised Him from the dead—D.), and they have become their own providence and rewarder.” This is quite affirmative and accusative, but more yet: “We need an antidote for the poisonous doctrines proclaimed by a large part of the public ministry of the present age.”

I am more and more persuaded that the good old Calvinistic truths, which are now kept in the background, are the Krupp guns with which we shall blow to pieces the heresies of the day.”—Spurgeon, many years ago. But what, or how much more, would he say like this, if only he could be revived and behold the still greater apostasy of today. But it is not “Calvanistic truths,” but the “Thus saith the Lord,” that will do this work. We are not indebted to Calvin, but accept, of course, all the truths he held, and which he inherited rather than originated.

“Lord, revive us, Lord, revive us,
All our help must come from Thee.”

J. C. DENTON.

Longview, Texas, August, 1920.

THE RESURRECTION.

The belief of a general resurrection of the dead, which will come to pass at the end of the world and will be followed with an immortality either of happiness or misery, is very expressly taught both in the Old and New Testaments (see Job 19:26, etc.), and though after my skin worms destroy this body, yet in my flesh shall I see God, which undoubtedly shows us plainly that this body in which we are now dwelling shall live again after this life shall cease here in this low ground of sin and sorrow. The plain fact of a resurrection requires that the self-same body that died shall rise again for if it be not the same body it will not be a resurrection, but a different body, so nothing can be said to be raised again, but that very body that died. Now if God should give to our souls at the last day a different body, this can not be called the resurrection of our bodies, because the word resurrection plainly implies the reproduction of what was before. There are many places in the Scriptures which plainly teach us that this same body shall arise some time in the future.

St. Paul in the 53d verse of the 15th chapter of First Corinthians, informs us that this corruptible must put on incorruption and this mortal must put on immortality. Now, by this mortal and this corruptible can only be meant, this body in which we now are dwelling and which shall some day or night fall asleep and be laid down in the grave and covered with the clods of the earth, there to await the glorious resurrection Morning when we shall all be awakened and ascend to that glorious Happy Home not made with hands eternal in the heavens. Thus we read in Daniel, that those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. (Daniel 12:2). Now if this does not imply that it is the

same body that is sleeping that awakes and arises, I pray tell me what does it teach? With my poor and weak understanding of the Scriptures it implies, that this same body that goes down into the grave will be the same one to come forth. Again, our Lord affirms (John 5:28), the hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. So we will say again that if it is not the same body that rises, why open the graves. The graves can give up no bodies but those which were laid in them. So now St. Paul speaking again says, the Lord shall change this ~~vile~~ body that it may be fashioned like unto his glorious body. Now if this vile body shall be changed, it can be no other body but this one with which we are now clothed while here in this present world, which must be restored to life again, and in all of this there is nothing incredible or impossible with God. Some may say that they can not see how God can separate all dust of men from the dust of other things. Oh man, why doubtest thou? God can distinguish and keep unmixed from all other bodies this particular dust into which our several bodies are dissolved, and can gather it together and join it again, though it may be hundreds of miles scattered abroad. God is infinite both in knowledge and power. He knows the number of the stars and can call them by their names. He knows the grains of sands in the earth and the atoms of the dust and to which each belongs, and the various changes through which each has or will pass; and is it at all incredible that I should say that he knows distinctly the several particles of dust into which the bodies of men are moulded, and easily discern to whom they belong and the various changes through which they have passed. All the parts into which men's bodies are dissolved, however they seem to us carelessly scattered over the face of the earth are carefully laid up by God's wisdom and power and will be gathered together at the resurrection and bundled into the same body as at first.

When God raises this body of ours from its lonely resting place He has the power to enliven it with the same soul that inhabited it at first. Our Saviour himself was dead, rose again and appeared alive to his disciples in his same body.

But some one will say how shall the bodies be raised? If we read the Scriptures prayerfully we will find that they teach us that these same bodies shall be raised immortal and incorruptible.

The body that we shall have at the resurrection shall be immortal and incorruptible, for this corruptible must put on incorruption and this mortal must put on immortality. Now these words immortal and incorruptible not only signify that we shall die no more but that our bodies shall not be subject to sickness or pain any more. It seems to me now that the best thing I can say of this house of earth of mine is that it is a ruinous building and will soon

crumble into dust and my hopes are that I have another house eternal in the heavens where I hope some sweet day to meet God in peace and sing songs of praise to his magnificent name with the rest of His blessed children.

Our bodies shall be raised in glory. Oh, what a glorious thought when we are reminded that our bodies after so long a time in loneliness, sadness, trouble and bereavements, shall be raised in glory to shine as the brightness of the sun and wear robes as white as snow and there to be in glory for ever more.

"Praise God, from whom all blessings flow
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

This body shall as such be raised in power and not be burdened with clogs and fetters, which so often burden our poor souls and cause us to groan and mourn while we are here mixing and mingling with sin and confusion, but there we shall be free from sin and degradation and have power to worship God unmolested in any way and be able to sing the sweet songs of deliverance. Oh, when shall it come? and I be able to sing,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Another sweet, comforting thought comes to our minds that our bodies shall be raised spiritual bodies, bodies fitted for the skies to the life of angels. So when we have obtained to the resurrection unto life our bodies will be spiritualized, purified, refined, and made white in the blood of the Lamb from their earthly grossness.

Then they will be fit subjects for the soul in all its divine and heavenly enjoyment; we shall not be weary of singing praises to God through infinite ages.

For fear my article will be too long I will close. Pray for me, a poor sinner.

Yours in love,
J. B. WILSON.

Summit, Ga.

EXPERIENCES.

There are experiences known by the called of Jesus Christ which they but little understand. Christ is felt to be their Saviour and Friend, their only consolation, but at times so variable are their frames and feelings in these matters. There are little seasons when in simplicity, in nearness, they are with Jesus; at other times in their souls' apprehensions they are at such a distance: and, falling into unbelief, into bondage of spirit, they feel to be sundered from Him, and, in this suspension of intimacy with

the dear Savior, feel almost as though there had never been real nearness and dearness of union to Him: and in our changed estate, in our unbelief, our ignorance, thoughts arise that Jesus Christ, the Savior, the immutable lover of His church Himself has changed; that His love has waxed cold, that He is indifferent, that the Lord has wearied of us, and no more cares for us.

O how sinful, how shameful are all such imaginations! We become wretched, we are in confusion of spirit, we are cast down. What weak, sinful, unworthy beings we are! Surely the children of God need to be taught of the Lord all the days of their pilgrimage. And we have need of the Interpreter, one among ten thousand, the Messenger of the new covenant (Job. 33:23; Mal. 3:1) to show to us the signification, the causes, and what is to be the outcome, the fruit of all the vicissitudes that we undergo in the house of our pilgrimage.

"My conflicts are oft so severe,
I cannot tell where they will end,
Till Jesus, my Captain, draws near,
To act the kind part of a Friend.
He shows me that all shall end well,
His blood is my prevalent plea;
And this to His glory I tell,
He saved a sinner like me."

O how graciously faithful our God is! He is ever mindful of His covenant; and though we are so changeable, helpless, worthless, in ourselves considered, yet thus He speaks, "O Israel, thou shalt not be forgotten of me."—Isaiah 44:21.

"Forget thee I will not, I cannot; thy name
Engraved on my heart does forever remain;
The palms of my hands while I look on I see
The wounds I received when suffering for thee."

While we are in the house of our pilgrimage we are instructed and drawn to follow on to know the Lord, and unto us in all new covenant graciousness His goings forth in our behalf are prepared as the morning; He comes unto us as the rain, as the latter and former rain upon the earth. Hosea 6:3. And who are we whom He, in such riches of mercy, deals with? We are sinful mortals upon the earth: we travel through the wilderness: there we find seasons of drought, there we have our trials, there are scorpions and fiery flying serpents. Our sins and iniquities, inward vilenesses, we are made to know our own sore, the plague of our own heart. Kings 8:38. Ah, this is the sore and grief of Israel. 2 Chron. 6:29. And blessed are we when we are inclined to spread forth our hands and to look unto the God of our mercy with all entreaty for that mercy and grace that come alone from the throne of grace, the throne of God and of the Lamb. There are many self-sufficient professors of Christ's name

(Continued on page 18)

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degrass Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

Baltimore, Md., Ebenezer Church meeting house on Madison St., near Calvert St., open every Sunday, preaching on the 3d and 4th Sundays each month at 11 o'clock. Pastor—Eld. J. T. Rowe, 704 Linwood Ave., Roland Park, Baltimore, Md.

The Lord is blessing His people in Texas. I was at DeLeon a short while ago, and Eld. J. J. Edwards told me that he had just baptized one for Bosque Church and that sixteen had joined his home church in the last three months. I baptized one near Rule recently and two more joined, and while I was at Knox City two more joined and I am to baptize them the 4th Sunday in October. Elders W. H. Bodine, R. B. Hester, W. D. Aldredge and I organized a church at Robert Lee with three members. Ten joined, six of them by experience and baptism. One joined at Zion's Rest Church while I was there. The church at Snyder has recently received fourteen members, and the church at Anson, six. Eld. N. A. Allen baptized nine at Salem church a few months ago, and three at his last meeting. There is one more to baptize at his next meeting. Eld. W. F. Baker baptized four at South Fork Church in Kerr County recently. We are encouraged to go on and preach peace by Jesus Christ. J. S. NEWMAN.

We attended the Ebenezer Association, near Tenille, Ga., Friday, Saturday and fourth Sunday in September. It was a glorious meeting indeed. The ministers present were: Elders Temples, Taylor, Howell, Dykes, Collins, Green, Reynolds, Tucker, Carlton, Meeks, Banks, Wilson, Hanks, Lewis and perhaps others. It was a sweet meeting conducted in peace and love. Dear old Brother Temples was the efficient moderator. He is much loved and esteemed by his brethren. Mt. Gilead is one of our best churches and knows how to entertain an association. May God bless them all.

L. H.

We surely appreciate the recent visit of Eld. Turnipseed, of Alabama, and Eld. Gresham, of Texas. These dear brethren preached the pure Gospel. They did not bring any hobbies with them, but came with the interest of God's humble poor at heart, and preached comfortingly. The Gospel of Jesus Christ never causes confusion, but builds up the cause. May they have a mind to come this way again, and may the Lord send others who speak the truth in love.

Z. C. H.

Yellow River Association convened with Nance Creek Church, Dunwoody, Ga., September 28th, 29th and 30th. Elders in attendance were: Elders J. J. Turnipseed, of Conecuh River Association, Ala.; W. J. Hull, of Choctowhatchie, Ala.; L. J. Gresham, Texas; J. N. Wallace, Highland Association, Ky.; Rees Prather, B. C. Caldwell, and M. Williams, of the Primitive Western Association; Lee Hanks, of Original Upper Canoochee Association; J. M. Adams, of the Oconee Association; J. D. Curtis, of Ocmulgee Association; W. E. Hembree and Z. C. Hull, of the Marietta Association; S. W. Cox, W. J. Cheek, J. H. Johnson, of Euahlee Association; J. A. Jordon, R. L. Cook, T. J. Head, W. W. West, J. B. Brown, G. W. Jackson, J. O. Moore, J. F. Moss, J. M. Livesy, D. S. Gower, J. C. Hewitt, of the Yellow River Association. This was the 95th session of this body.

The Yellow River is a lovely body of Primitive Baptists satisfied with the goodness of the Lord's house, and, with very little exception, her ministers and members are perfectly united in faith and practice. May God bless them all. L. H.

ELD. T. J. BAZEMORE DEAD.

Before going to press we have just learned of the death of Eld. T. J. Bazemore in College Park, Ga. He lived to a good age and loved the doctrine of grace, and we feel sure his spirit is now at rest in Heaven. In the resurrection his mortal body will come forth changed from mortal to immortality, soul and body reuniting, and he in his entirety will be saved in Heaven. The family has our sympathy.

The recent meetings at Bethlehem Church in Cobb County have been good. The Lord is blessing this dear old Church. There were two additions at the August meeting. Bro. Floyd Jolly joined by experience, and his daughter, Sister Grace, joined by letter. Bro. Jolly was baptized at the September meeting by the unworthy writer. All rejoiced to see Bro. Jolly come home to his friends. Both he and Sister Grace will be a great blessing to the church. We feel sure there are others who will soon take up their cross and follow their Savior. I am trying to serve the church, and I am greatly encouraged. The meeting there is the first Sunday and Saturday before in each month. All who can visit us.

Z. C. H.

The Original Upper Canoochee Association convened with New Hope Church, Emmanuel County, Ga., October 1st, 3d and 3d. The ministers in attendance were: Elders: H. Temples, J. A. Taylor and W. W. Howell, of the Ebenezer Association; E. J. Burnsed, Licentiate, of Lott's Creek Association; A. P. Tucker and R. G. Lewis, of the Mt. Olive Association; W. J. Greene, of the Ocmulgee Association; J. N. Wallace, of the Highland Association, Kentucky; F. M. Carlton, of the Mt. Enon Association, Fla.; J. B. Wilson, Lee Hanks, H. V. Hill, P. H. Byrd, A. J. Banks, J. J. Kersey, M. A. Ricco, Licentiates G. M. Johnson and Lewis Meeks of the body. Eld. Lee Hanks was Moderator and Eld. J. B. Wilson,

Clerk. The preaching was able, comforting, instructive, sound and unifying. We never saw more unity among the ministry, members and churches. It was indeed a love feast. There were over thirty invitations for company. The good people in that community know how to make all feel welcome and at home.

This Association has been organized nearly a century and she and her correspondence stand uncompromisingly opposed to all anti-Christian, religious, and secret orders, and will not fellowship any of them. They are satisfied with the goodness of the Lord's house and desire to ever walk in the old paths, yet in love, gentleness and kindness, ever laboring for peace. L. H.

Elders J. J. Turnipseed, W. J. Hull, L. J. Gresham, J. N. Wallace, Rees Prather, Morgan Williams and others visited Atlanta recently. We were glad to see them.

We hear of good news from the different associations. Sweet peace abounds among them.

Eld. J. W. Anderson, of Kentucky, recently visited some associations in Georgia. He was much appreciated as a great gift.

We had four additions at Cross Roads Church at the September meeting,—three by letter and one by experience, Bro. M. C. Banks, myself and wife by letter, and Sister Mary Abernathy by experience. Sister Mary was baptized at the October meeting. This young sister is afflicted and unable to talk but little, but the Lord blessed her and showed her the church, and she sought the rest that is found in the path of obedience. Eld. J. F. Lord was with us on Saturday. The Lord blessed him and he preached to the comfort of all present. We had a good attendance on Sunday, quite a number present I had not met before. May the Lord continue his blessings upon us. Z. C. H.

We regret to learn of the illness of Elder H. B. Wilkinson. He is a great gift and we pray that God may restore him to health and to his brethren.

The North District Association convened on Friday before the fourth Saturday of August, continuing the fourth Saturday and fifth Sunday. The attendance was good and much interest manifested. Eld. Hanks was the only visitor from a distance. Eld. J. W. Anderson and the writer were also visitors at the Association. Surely the Lord's presence was with us, and harmony and love and sweet fellowship abounded during the entire association, and the saints felt that it was good to be there. On Monday and Tuesday, the 30th and 31st of August, Eld. Hanks preached at Liberty Church. The writer was not present at this meeting, but the brethren reported a good meeting. Eld. Hanks' next appointment was at Irvine, Kentucky, Wednesday and Thursday, the 1st and 2nd days of September. We

also had a young gift with us, a member of Irvine Church, who made some talks which were much enjoyed by the brethren. May the Lord bless him at Irvine. We had one addition, and it was a sweet and enjoyable meeting. From Irvine we went to Lebanon Church in Estill County, Kentucky, where the Tates Creek Association convened on Friday, the third day of September, continuing Saturday and Sunday, the 4th and 5th. We had a most splendid association. The preachers present were: Elders Hanks, Anderson, and Culton. There were two additions at Lebanon Church on Sunday, so that the dear saints had indeed a love feast. Let the Lord be praised for such a sweet blessing. Eld. Hanks' preaching was much enjoyed by all. May the Lord's blessings abide with all His true servants.

J. N. CULTON.

Richmond, Ky.

A TOUR.

Dear Editors:

I will give you a short sketch of my travels in the month of September of this year, 1920. I left home, and, spending the night Friday before the first Sunday in September at the home of my sister in Griffin, Ga., I went to Macon, Ga., and met the Church, Elizabeth, in North Macon. We had a very pleasant meeting. I left Macon for Columbus to attend the Upatoi Association at Bethel, Phoenix City, Ala. From there I went to Birmingham, Ala., and went the next day to the Mt. Zion Association of Alabama, which meeting passed off in love and peace. Everything was, as far as I could see, done in decency and order. I went to LaGrange, Ga., and spent the first part of the week. In company with Eld. Prather, I went to Sardis to dissolve the Church; but, instead of dissolving, they agreed to suspend business as a church till times get better. This was done in order to retain possession of the land, as it would revert in case the church dissolved. This is one of the waste places in Zion. Pray for her and visit them, especially the ministry. I went the last of the week to Rocky Mount Church in Alabama, where the Beulah Association met. I was well received and had another good meeting. I went from there in company with Eld. J. J. Turnipseed and spent the night in Montgomery. The next day I took the train for Glenwood, Ala., and spent the night with Elder Holloway Henderson, son of the late J. E. W. Henderson. I had meeting the next day with Eld. B. M. Jowers, of the Wetumpka Association of Alabama. From there I went to Banks and to meeting at Mt. Zion Church, near Banks. Had a good meeting. Elder Turnipseed serves this Church. It is where the Conneh River Association met this year. One joined by experience at this meeting. I then went to the church at Ramah and saw four willing souls baptized. Elders Jowers and Turnipseed were with us and preached ably. From there we took the train to Ariton, Ala., where the Choctawhatchie Association convened. Here we had another soul-stirring meeting. We had to leave these good people to get home in time to attend my own Association (the

Yellow River). These Baptists where I went received us cordially, and peace and love abounds among them. We found them to be our people. I love them all, I hope, for Christ's sake. As there is some doubt in the mind of some in regard to the Mt. Zion, I will say she stands connected, directly or indirectly, with all the Baptists I know. I saw her correspondents from the Hillabee Association and the two Wetumpka Associations (Lower and Upper). The Hillabee is in direct correspondence with the Beulah Association, and the Beulah with the Primitive Western, the Primitive Western with the Echeconnee, Ocmulgee, Yellow River, and Marietta, in Georgia, and these associations correspond with others not mentioned. To proceed upon the principle that a church should have no error in it to be a church worthy of our association is to set aside every church since the Apostles' day. We would have to go there to get identity with the church if a church sees her error and repents and lives under the law of Christ as best she can. We should not say she is not the Church of God. I feel, dear children of God, that I have done no wrong in going among these associations and churches above enumerated. I felt impressed, of the Lord I hope, to make this trip and to be with the Lord's humble poor, whom I esteem as the precious of the earth. I am now in my seventy-eighth year and have been trying to serve the Old Baptists for nearly forty-nine years. Sixty-two years they let me live in their fellowship and what few years I may live let me be one of them and, I hope, in fellowship with God.

Your humble brother,
T. J. HEAD.

H. MUNCY'S EXPERIENCE.

I was born and reared in Harlan County, May 14, 1858, and married February 14, 1877. About thirty-five years ago I had a hope that the good Lord, for Christ's sake, pardoned my sins. I had a very heavy burden of sins to come upon me, and I realized, for the first time in my life, that I was lost. I crept off one morning just at the break of day, and fell down upon my knees and tried to beg the good Lord for His mercy on me, a poor sinner, and all at once everything was made bright to me. It seemed to me that everything was praising God, and I felt the burden was gone. I thought I would go back to the house and tell my good wife that the good Lord had mercy on me and had forgiven my sins, but before I reached the house doubts began to come up and I did not tell her. It was only a few days before Eld. Gilbert came over to Red Bird to preach, and my wife and I went to hear him and it seemed to me that he had heard of my troubles, for his preaching seemed to be all to me. When he gave an invitation for church members I went up and tried the best I could to tell what I hope the good Lord had done for me, a poor sinner, and I was received into the church and baptized in Red Bird River in Clay County. I have plodded along all of those years with this as my only hope for salvation, and I must acknowledge that I have not walked as I should. I am still a sinner,

and, if saved at all, saved through the mercies of the good Lord. I have been in great trouble since my wife died last June, and I have been led to go back to the time and place on Red Bird River, where I hope the Lord found me, a poor sinner. It makes me so lonely to recall that time and place, and also when I can hope that my wife also received a hope and was baptized in Redcastle River about thirty-two years ago. I feel sometimes that I may not be here long, and when I pass away I want some good Primitive Baptist preacher to preach my funeral and have this, my experience and life, published. I have seen a good deal of trouble since my wife died and am lonely when I go home.

H. MUNCY.

Berea, Ky.

A TOUR.

Eld. Z. C. Hull,

Dear Brother:

As I have been requested to write my visit to the churches in North Carolina and have it published in the papers of the Old Baptists, I thought I would get you to publish it in the "Gospel Messenger," and also request the "Landmark" to republish it. I left home on Monday after the fourth Sunday in June, and went to Monroe, N. C., that night. Spent the night with Elder D. S. Jones. The next day I went to High Hill Church and met a fairly good congregation. I went back to Elder Jones' for dinner, and that evening went to the home of Bro. Calvin Mills for the night. The next morning I went in company of Brother Mills to Bro. Lem Midlin's, rested for a while, then went to Union Grove Church, where he had a very pleasant meeting. I went back to Brother Midlin's for the night. Next morning Brother Midlin conveyed me to Watson Church, where I was well received by a nice congregation. Then I went to the home of Bro. Roy Simpson, and there I spent the night. He conveyed us to Pleasant Grove Church. From there I went with Bro. Thos. Griffin to his home in Marshallville, where we rested until morning, and a brother, named Stegall, carried us to Lawyer Spring Church. We met a good congregation, as this was the regular meeting of that church. I went to the home of Bro. H. M. Baucum, and next morning went back to the church at Lawyer Springs. Elder Mills, the moderator of the Bear Creek Association, being present, took part in the service. There was a large and attentive congregation. I went that evening by train to Rockingham, the home of my son, W. B. Head, and spent a week there resting for the trip before me. I felt many misgivings that I would not be able to reach all the appointments. But the Lord be praised. I was given strength to go through with them all but the last four, which I had to call in, as time would not permit me to fill them.

I left Rockingham for Lexington, my first appointment, arranged by Eld. C. F. Denny, of Wilson, N. C. I went from there to High Point, where we had meetings that day and night, and stayed with Brother Idol, who took the best care of me. I took

the train next morning for Winston-Salem, and went to the home of Bro. B. Southern. We had meeting that day and went to the church that night to hear Eld. S. Hassell, whom we had known for a good many years. Elder Hassell, like myself, is getting old, and will not be able to take many more trips. I was very glad to meet him. Was with him a short time at Durham and also at Wilson. He was at my appointment and took part in the service. There I had to leave him for all time, perhaps, but I hope we will meet again in that home where changes never come.

After partaking of a sumptuous dinner given in honor of Eld. S. Hassell, I went to Durham. There I took dinner at Brother Marcum's, and that evening went to the church where we met Eld. J. C. Hall, who took part in the meeting and moderated for the church in conference. The church unanimously called Elder Hall to serve them the next year. This church seemed to be in a good condition. We had unusually good liberty in speaking on Sunday. That evening, after partaking of the hospitality of Sister Carrington, I went with Bro. D. W. Butts to his home in Raleigh and spent the night and next day with him. I went to the church there and on account of rain but few were out. We tried to speak to the few and all expressed that they were glad that they were present. The next morning we went to Clayton and met a very few at that church. The members lived some distance from there and the rain interfered. I stopped for the evening with Brother Hinton in Clayton until train time. I went to Salem to the home of Bro. John Parker. Next day, in company with Brother Parker, I went to Smithfield Church and returned to the home of Brother Brown, where we spent the night. (I forgot to mention that I went from Winston-Salem to Greensboro, N. C., to the home of Brother Neal, had meeting that night, then next morning went to Durham.) The next morning with Brother Brown and wife, in his auto, we went to Beaulah Church where we had a very sweet meeting. I went back to McCray to the home of Eld. J. T. Collier and spent the night very pleasantly with his family. I took the train for Wilson, and was met there by Eld. C. F. Denny, who took me to his home for the night. At the church I had good liberty in speaking to an appreciative audience.

Next morning I took the train for Rocky Mount, and was met by Bro. H. L. Brake, who carried me to his home, then to Pleasant Hill Church, about five miles distant. I met a large congregation for Saturday meeting, went back to the home of Brother Brake, and spent the night. The next day being Sunday, I went to the church again, where there was as large a congregation as I have seen in years. It was a most glorious meeting. I parted with them in tears, perhaps never to see them again in this life. I went back to Brother Baker's, where we stayed until Monday at 12 o'clock. I took the train again for Rockingham, where I arrived that night

about 10 o'clock. I went to the home of W. B. Head, my son, where I rested the remainder of the week, feeling much stronger physically than when I left home. I feel the trip did me good in that respect, and my poor soul was made to praise the Lord for His goodness to me in enabling me to meet so many of the precious ones of earth. I shall ever remember this trip as a green oasis in the desert of life. Saturday morning before the first Sunday in August I took the train for Peachland to attend the Lawyer Spring Church, where we had a glorious meeting. Here we met Eld. Sam McMillan, whom we have known for years. He preached ably and is held in high esteem by the Baptists. I left Lawyer Spring for Monroe, N. C., where I boarded the train for home. I arrived two hours late and found all at home well, for which the Lord be praised. I could not recall all to mind that I met, but I shall ever remember the kindness shown to me by many whose names I cannot remember. May the Lord bless you all. Words fail to express my gratitude to the Lord and the precious ones I met for their generosity, hospitality and kind words, spoken to poor me. I hope if we never meet again we will meet on the shining shore of eternal deliverance. Remember me when you feel to be poor and needy.

Your brother in hope,
T. J. HEAD.

291 Oak St., Atlanta, Ga.

Would be glad to hear from any that will write me.—T. J. H. (Landmark please copy.)

Eld. Lee Hanks.

Dear Brother: I have been hearing from you indirectly ever since I left Georgia. Have often thought of you and your manifest love for me while there. I wish you could have a mind to pay us a visit in these parts, and if the Lord wills I am going to come back to see you good brethren in Georgia some time.

We are all well. I saw Sister Little at Anson Sunday. She is well and very devoted to the church.

We had a good meeting. About twenty-five have joined at Anson since I have been serving there.

Yours in hope,
W. L. BARRETT.

Putnam, Texas.

Is there no balm in Gilead? Is there not a remedy to heal the afflictions in Zion? Cannot all lovers of truth use Scriptural expressions on controverted points and have no faith nor practice that the Scriptures do not sustain? Cannot we all confess—and rectify our wrongs? Cannot we all come together in love and henceforth strive for the things that make for peace?

L. H.

Do not seek the downfall of your brother. Saul fell on his own sword. Haman was hung on the gallows he fixed for another. It is better to overcome evil with good. It is better to suffer to be wronged than to wrong others.

EXPERIENCES.

(Continued from page 13.)

and they are ever self-satisfied. They can well supply themselves with all they need and are never poor and needy, emptied and empty, feeble and sore broken. They know no weakness, they never fall down in the dry parched land, and find there is none to help. But the true child of God, the wayfaring man, Zion's pilgrims, find the way at times is in rough places, our souls are much discouraged because of the way. Num. 21:4.

"We see each day new strait attend,
And wonder where the scene will end."

We are faint in the day of our adversities, and to our dismay we are made to confess our strength is small. How shall such weak, such sinful, sin-plagued, devil-plagued, yes, and shamefully plagued with an evil heart of unbelief, how shall such unworthy creatures pursue their way to heaven, triumph over the hindrances, and vanquish our foes, the world, the flesh and the devil?

Do we not learn in every manner of way that we are feeble, and that it is not with us to make the wilderness to rejoice therein with joy and singing? But our Redeemer is strong, and in all graciousness He comes into the wilderness, shows Himself our Savior Friend, gives us again to taste the riches of His grace, tells to our hearts the divine consoling mystery of His Cross, and again, as in the days of our youth, we sing in the wilderness the grace and the triumphs of our Emmanuel over our sins. His love inspires us to make melody in our hearts unto Him. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen." Rev. 1:6. As we muse upon what the Lord, Jehovah, the Father, the Son, and the Holy Ghost, hath done for us, and what has been wrought in us, and what we have been made by the riches of His grace, we see it all proceeding from the everlasting counsel of Jehovah's will, from the electing and everlasting love of God unto us in our Husband and Head, our Lord, Jesus Christ. I well remember the days when first I was given to contemplate God's election and everlasting love of the Church. O, I was given, at length, after sore exercises, sighs, and fears, and doctrine, and to delight and glory and adore the Lord therein. Often and often in those days, in my very heart, and with my tongue, I was singing,

"A monument of grace,
A sinner saved by blood,
The streams of love I trace
Up to their fountain God,
And in His sacred bosom see
Eternal thoughts of love to me."

O, dear brethren, in Christ Jesus it is indeed

"Sweet to look back and see my name
 In life's fair book set down;
 Sweet to look forward and behold
 Eternal joys my own."

Though we are often burdened and groan in the earthly house of this tabernacle, yet we, by the operations of the Holy Ghost in our hearts, are in earnest expectation, and are waiting for the manifestation of the sons of God. Rom. 8:19. Notwithstanding all the vicissitudes of my soul this abides, a divine mystery. Christ in my heart, the hope of glory. We are called unto eternal glory by Christ Jesus, vessels of mercy afore prepared unto glory. God hath predestined His chosen to be conformed to the image of His Son, and when He shall appear and descend from heaven we shall be like Him for we shall see Him as He is. O, how blessed to have this hope in us, and thus in our hope to be found in earnest expectation of the glorious liberty of the children of God. "Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Oh, we shall be satisfied when in our whole spirit and soul and body we are found blameless before Him at His coming. Faithful is He who hath called us unto this predestined glory who also will accomplish it. Now we are in hope of righteousness, in hope of the resurrection of the dead, in earnest expectation of the glorious liberty of the sons of God—waiting for the adoption, to-wit, the redemption of the body. How consoling! how sweet! how blessed! is the hope of the resurrection of the just, to immortality and incorruption. This mortal shall put on immortality, and this corruptible shall put on incorruption. "We look for our Lord Jesus Christ from heaven who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:21. Then we shall be satisfied for we shall be conformed to the image of our dear Redeemer, and dwell with Him forever in everlasting bliss. O, what an unspeakable mercy for a poor vile transgressor to be blessed with such a glorious hope!

"Triumphantly glorious, our head has ascended
 O'er death and the grave, all their power laying
 low;
 This gains us a rising when time shall be ended,
 Death shall no more hold us; ah, never, Oh, no!
 We look and we long for the glorious appearing,
 Thy pleasure at home we more fully shall know:
 Safe lodged in thy arms, all thy glory then sharing,
 Nor leave thee forever; ah, never, Oh, no!"

FREDERICK W. KEENE.

501 Cleveland St., Raleigh, N. C.

Dear Brother Hull:

I come to you with a deep feeling of my unworthiness, but if I know my own heart I have a sincere regard for the welfare of the dear old church, and for some time there has been a burden resting upon my mind that I have been unable to dispel and in order that I may try to rid myself of it I have decided to write you a few of my thoughts.

There is an abominable heresy being preached among our people by some whom I do not believe deserve the name of Primitive Baptists. The true Primitive Baptists contend and have ever contended that sin is man's fault, and that he and he alone is to blame and responsible for his wicked acts. Yet these false teachers come among us and tell us that God's predestination extends to every act of the creature, whether good or bad, and some even go so far as to state that the word "duty" is a mistranslation and has no place in the Bible.

My Bible tells me that when a man comes to you, bringing not this doctrine (the doctrine that our Blessed Lord and Savior taught while here on earth), receive him not into your house, neither bid him God-speed, for in so doing ye are partakers of his own evil deeds. Back in the days of our fore-fathers, when the old church had real discipline, such false teachers as these were dealt with and if they could not be reclaimed, they were promptly excluded from the church. But today some of our people are receiving preachers from other sections of the country without knowing anything about them, presenting no credentials, and are allowing them to preach this false doctrine in their churches and in their associations.

Now in regard to this doctrine that is being preached. We are told in James 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Is there a single clause in this entire verse of scripture that man is not able to violate every day that he lives? I contend there is not.

In another place Paul said: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Save from what? None of us question the fact that they were already saved, as far as their eternal salvation was concerned, because he was addressing his letter to the church. My idea is that his desire was that they be saved from the temptations, snares and pitfalls that they would encounter here on earth.

In 2 Cor. VI:1 is this scripture: "We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

I could go on and quote passage after passage that refers to something that live people should do, because God's children are living people and are able to do the work that He has commanded them to do. I would not attempt to say that we can do anything without His help, but His Spirit is ever present and God has never turned a deaf ear to the prayers of the righteous.

Now, Brother Hull, my sole desire in writing this letter is that if I could I would try to awaken our people to the dangers that confront us in allowing this false doctrine to be brought to our churches, and especially would I remind the deacons of our churches as to their responsibility in this matter.

What consolation or comfort is there to the poor little child of God that is standing at the door without when he is told that God will make him come into the church at His own appointed time, and cause him by preaching such doctrine to lose many of the joys of his life, and the sweet fellowship of the people he loves, when the preacher is commanded by the Bible to tell him that "Now is the accepted time."

This letter is not written to create confusion in our church, for I have no desire to do this, but is written in the hope that it may be seeds sown in good ground.

Your brother in hope,

E. L. COLE.

46 Stanwood Ave., Kirkwood, Ga.

Dear Brethren and Sisters at Mt. Gilead Church:

I want to write a few words through our dear old paper, the Gospel Messenger, to you and to the dear brethren composing the Ebenezer Association, held at the above church. I feel deep down in my poor heart that I want to thank God, the blessed God and Father of us all, for the grand and glorious meeting we had together at this dear old church closing today. It was a love feast, indeed, to this poor worm of the dust, and I wish that I could find words to express my appreciation of your kind and generous love and hospitality that was shown to the dear people of God gathered there with you to serve and give praise to the blessed God of heaven. I must say that it was one of the most lovable places I have had the pleasure to attend, the most lovable, kind and generous people. Even the non-members were so kind and good, it seemed, to help out in any way they could, showing their high regard for the services of God. I especially want to thank, as best I can, the dear old sister and her dear old aged husband (who I feel sure is a true friend to the Old Baptists and a child of God) that I had the good pleasure of spending the night with, for their kindness. I may never have the opportunity of repaying them, but I feel sure that God, who is rich in mercy, will abundantly own and bless them for their kindness. I feel sure the people of Washington County are among some of the most generous people I have ever been among. I just must tell you that the meeting was a feast indeed. It seemed to me that we had much of the spirit of God manifested at this meeting. The dear old servants of God were full to overflowing, and came preaching Jesus and Him crucified. All was peace in its true meaning of the word. I think there were fifteen or sixteen dear ministers at the Association, one of them being a dear young brother that had only been preaching about one year and he came preaching the Word of God in its fulness which shows the wonderful work of God who has the ability and power to make

preachers of the true gospel.

Dear brethren, come to see us at Pleasant Hill Church and pray for us that we may ever be found walking in the straight and narrow way that leads to life and that we may so let our light shine that others seeing our godly walk may glorify God. I beg all of God's humble poor, while trying to pray, to beg and plead with God to have abundant mercy on this poor sin-polluted mortal, if you can stoop that low.

J. M. GIDDENS.

Eastman, Ga., Route 6.

Eld. Z. C. Hull.

Dear Brother: If the child of God cannot do anything in obedience and all are styled Armenians that contend that certain duties are to be performed by the regenerated, what use have we for the scriptures? As the Apostle Paul said: "All Scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (The word, "perfect," means "complete.") Therefore we conclude the Scriptures are a perfect (complete) code for the man of God to be guided by in every good work that he may find in the inspired word. There is first the doctrine that means whatever is taught. What we find taught in the Scriptures we should conform to and not teach or infer that it teaches something else. That would be a reflection on the Giver. When we need reproofing for any error we find in the Scriptures a complete rule. We are all liable to do something that is wrong; hence, a careful study of the Scriptures is necessary. Also, when we go wrong the Scriptures are a complete rule to correct us and put us in the right way—for instruction in righteousness. The word "righteousness" is a derivative word from the word "right," and means a rule and a law for us to be governed by. Then to say the child of God is not under a law is to say the inspiration of God is meaningless, which we dare not do. The Scriptures is a legacy to the children of God and is a rule of life for them in time.

Therefore, every command in the Scriptures is to the regenerated sons and daughters of Adam's race and is reasonable in its demands to them. There is nothing unreasonable. Now, all have not the same things to do, but the Lord impresses them with duty; and the Lord enables those thus impressed to perform their duty. How many have taken up their cross and followed Jesus in baptism when they felt they were too weak or unworthy to perform that duty? Having the promise, "I am with you allway," they have found the yoke easy and the burden light; so, in everything else, they go trusting in the promise of Him who is a present help in time of trouble. The servant, who is committed to the ministry of the word, who faithfully teaches the doctrine as recorded in the Scriptures, will never divide the flock and save them from confusion and distress. It is the perverters of the Scriptures that divide the flock. When we give what we think or believe, not according to the Scriptures, we are getting above the

Apostle Paul, who did not say what he believed but according to the Scriptures. May we all study to show ourselves approved unto God, rightly dividing the Word of Truth, not divide truth from error, as a great many are doing in this day. Speaking the truth in love tends to edify the Church. There is a variety in the truth necessary to be taught; hence, a study that we might be able to divide. To preach only part of the truth will tend to lethargy in the Church. We are commanded not to be slothful in business, but fervent in spirit, instant in prayer, serving the Lord.

May God bless this to the household of faith.
Unworthily yours,

T. J. HEAD.

Dear Brother Hanks: I'll be true to my word, will write you as I promised.

I took your advice and united with the Primitive Faith this last meeting, however, my mind was bent that way before talking with you, but didn't feel satisfied to do this until I talked with some one that was stronger than myself.

I am sure that I wouldn't have united if I hadn't seen God's works. "All things work together for good to them that love the Lord." Works without faith is no good, and faith without work is no good." We must have both. It is my earnest desire for a closer walk with God and that he will keep me from the evil.

This great black cloud or window which I read to you about, God grant that it will be opened wide:

Let His blessed rays shine
Keep me close to the righteous vine
Where grace will grow and abound
Firmly in my heart and mind.

I felt like that I loved the Lord when a child of 13 and united with the Methodist denomination, but of late years, I became dissatisfied with it. I feel like that the Primitive is as near right as anything can be on this earth. There is nothing perfect in this world.

There is too much of the world in most denominations now. It is a mistaken idea that the world is going to be better at the coming of Christ, for He says, "The world will be far from righteousness when I come." We know not the day nor the hour for he comes as a thief in the night, but we should watch, clothe ourselves in righteousness lest we be taken unawares.

As our pastor quoted this last meeting: "It is a constant examination of ourselves seeing if our hearts are right." We cannot help but doubt ourselves in this old flesh. Pray for me that I may become strong, for at times I feel weak.

It is my earnest desire to be sincere and conscientious in all my undertakings. I know that I fall far short in performing my duty toward others. We can't be perfect but God looks at the intentions of

our hearts. And, too, if there is anything wrong in our hearts we should right it.

Yours in hope,
Mrs. William Osborne Mitchell.

Route 2, Opelika, Ala.

Eld. Z. C. Hull.

Dear Brother: I am proud of the progress of the Messenger in its new home, and I hope to continue sending more subscribers and also to contribute something occasionally to its columns if the Lord will direct, but I do not want to write unless I feel that He is in the matter. Just as I am about my natural food, I want to relish it, which I cannot do unless the proper seasonings are in it. And I do know the Lord must furnish the seasoning in our spiritual duty in writing, preaching, praying, singing, and in everything in worshiping Him. The thing for us to do is to abide in our calling and to seek day by day His presence with us. This is our privilege as well as our duty. Listen at Paul to the Galatians, who had become bewitched, following and honoring the things of the world instead of Christ. He said, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. This word "everlasting," to my mind, means all the time with God's children who are confiding daily in Him. I feel this is in line with what the prophet said when he said, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like a heath in the desert, and shall not see when good cometh but shall inhabit the parched places in the wilderness in a salt land and not inhabited." And again, "Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the water that spreadeth out its roots by the river (CHRIST) and shall not see when heat cometh but her leaf shall be green and shall not be careful in the year of drought neither shall cease from yielding fruit." Jer. 17:5, 8. Yet Christ says we must go in and go out and find pasture, but this is not like going out and staying out like the heath in the wilderness. We are taught again to be instant in season and out of season. I think this means when we are called on to preach, pray, or sing and we should feel out of season then we should present our bodies a living sacrifice for God is able to fill our mouths and enlarge our minds and sometimes find ourselves gleaning where we had never before gleaned. Now this is nothing new, but only a growth in grace which comes from a faithful discharge of duty by abiding in our calling.

Dear Brother, I did not think of writing so much when I sat down only to send you the new subscription, but I suppose you can find room for it in the waste basket. In hope of better joys,

J. R. CALLAWAY.

Manassas, Ga., Route 2.

Eld. Z. C. Hull.

Esteemed Brother: They are not all dead. I have similar comments all my time. Many have said there were only a few old gray heads and that Old Baptists would soon be no more. The elder servants sometimes get discouraged. But the command is yet, "Go thou and prophesy."

Eld. John Clements was born in Tennessee in 1905, commenced preaching at the age of seventeen, and continued to the age of seventy-nine.

He moved to northwestern Arkansas in 1868, and preached there and often among the Indians of Oklahoma. No matter where he went he was respected and kindly treated even by the rough men who went armed everywhere. He moved on preaching Christ alone, and was never molested.

Although he died in 1884, his words have been as bread cast upon the waters, which is yet being gathered up. In August a church was organized, consisting of twelve members, eleven of whom were his children and grandchildren. And many more are deeply interested. So the "Truth is yet on the earth."

I have just attended the Center Creek Association, held with the church at Centralia, Okla., where fifteen young soldiers enlisted by experience and baptism. He that is not with us is against us and will soon come to naught. We do not need to waste our time and strength trying to destroy others, for they have the germs of death in themselves. The various Armenian creeds are showing this to be true and are constantly changing their apparel. Let us give due honor to the love of the Father, the grace of the Son, and the work of the Spirit; and these shall give us triumphant victory.

Yours in love,
GABE BROWN.

Granby, Mo.

Dear Brother Hanks:

I have just returned from the Choctawhatchie Association and found your card here. I was truly glad to hear from you. We had a lovely association. I am so glad to know you have a mind to visit the Flint River in November. I can assure you it is the wish of the Baptists here for you to pay us a visit. I have heard numbers of them say they would be glad to have you visit the Flint River Association again.

Brother Hanks, I am so well pleased at my liberty I have now at meeting. So many good lovely Baptists that I used to be barred from. I wish all Baptists could see and feel just as I do about this bar that is keeping the union broken with so many of God's humble poor. Oh, what a shame it is for God's redeemed family to set up bars against each other when a great many of them are preaching and practicing just the same thing!

We shall look forward with anticipation of your paying us a visit in November. Remember poor me and family. May God bless you in your afflictions, and may you continue on in the sweet service of

God. I pray God's richest blessings on His redeemed throughout the land.

Your little brother, I hope,
Climax, Ga. A. J. MCLEOD.

Dear Brother Hanks:

I am sending six new subscribers and will send in more as I get them. I have sent you Fifteen Dollars (\$15.00) in all. You send me the paper as a premium and one to Ella Cook, Wadley, Ala., R. F. D., as a premium. I am having some good meetings now. I spent the week in Chana Creek community last week. I baptized three there last Sunday at Chana Creek, and we have received three by baptism this year at Bethel. Send me some more blanks. I love your good paper. It is a blessing to God's poor people as long as wrangling and confusion are kept out, and a curse, if it is sent out full of back-biting and guessing at the word of God.

Brother Hanks, I am a poor writer, but if you see fit to publish my imperfect letter I have a desire to send some letters to your good paper, for I prize it next to my Bible. Behold, how good and how pleasant it is for brethren to dwell together in unity!

A sinner saved by grace if saved at all,
Alexander City, Ala. T. V. PRICE.

Dear Brother Hanks:

I was sure glad to hear from you and to know that you have been enjoying some sweet meetings. We had a very good meeting at Stapleton. The good Lord blessed me with good liberty, and the brethren seemed to enjoy the meeting. You and I were selected as delegates to represent us in the Association. I hope you will be at our next meeting. We sure missed you this time.

Brother Hanks, I enjoyed my trip to Sardis. Those brethren and sisters are so good. They speak so many good words of encouragement. I felt like it was good to be there. When we went back to Social Circle, dear Sister Herndon was so good. She prepared a nice lunch for me.

Brother Hanks, I feel to be so poor and little and so unworthy of the love of God's people. May God bless them and enable them to press on toward the mark of the prize of the high calling of God. I hope the good Lord will bless you and give you health and enable you to preach His everlasting Gospel. Remember us in your prayers.

Your unworthy brother,
Augusta, Ga. A. J. BANKS.

A man's preaching is worthless if he does not preach by his godly deportment. No man should be recognized as a gospel preacher who is immoral in practice. If he drinks to excess, is dishonest, unchaste, or so acts toward women as to be under a cloud, his preaching will be worthless. Churches should enforce discipline. Do not recognize any preacher but such as are clean men.

L. H.

OBITUARIES

JULIA ELLA GHOLSTON.

It is with deepest convictions of my unworthiness that I attempt to write a few lines in memory of my faithful and beloved wife, Julia Ella Gholston, who fell asleep in Jesus on the 2d of September, 1919. She was the daughter of Judge J. M. and Julia Combs (deceased), of Ringgold, Catoosa county, Georgia, and was born on October the 27th, 1953.

She professed a hope and united with the Presbyterian Church in early life and her consistent walk and behavior during subsequent years bear testimony to the sincerity of her motives at the time those sacred obligations were taken.

She was united in marriage to Chas. A. Gholston on October the 19th, 1880, and from this union five children were born, one dying in infancy. The other four, two sons and two daughters, are Clifford C., Claud A., Mrs. J. B. Jackson and Mrs. G. C. Waite, all of Birmingham, Ala., except Mrs. Waite, who resides in Easonville, Ala. Besides her children and husband, she leaves two brothers and one sister to mourn her absence, namely, R. D. and C. M. Combs, of Ringgold, Ga., and Mrs. R. E. Patton, of Pisgah Forest, N. C.

I feel the truth warrants me in saying that this wife and mother bore the marks of a true disciple, for no other could have maintained, through so many years of bodily afflictions, such implicit love to God and such steadfast trust in Christ as her all sufficiency, as was exemplified in the patient and Christian fortitude with which she bore her suffering.

Under pressure of heavy afflictions she maintained a calm and serene composure and adverted to her suffering only as necessity compelled her, wanting to give as little trouble as possible. Happily, she was a sincere and well taught Christian and knew by experience the blessed efficacy of prayer and had many times in the full and near prospect of approaching death been wonderfully sustained.

To say she was patient and tranquil would be too little. The Lord gave her grace for her day and she lived her religion to her death. It was through mercy she was able to contemplate her transition without dismay. She spent much of her time in reading the scriptures, the sweet Psalms of David seeming to afford her the greatest solace. Her greatest interest centered in that which tended to strengthen her hope, confirm her faith and establish her in the Word of God. She felt herself to be a poor sinner and had nothing but sorrow and repentance to offer in lieu of God's great love and mercy. She trusted with the simplicity of a child and this I am sure was the underlying cause that enabled her to meet death with composure. She and the unworthy writer had many heart to heart talks concerning their prospects beyond this veil of tears, and at no time did she express any fears of death but desired to be resigned to the will of God, saying that many of her prayers had been answered, though expressing a desire for a stronger confirmation of her hopes.

I might now well say that my house is left unto me desolate but I bless the Lord that he has not left me without support for when I reflect on her great gain I am ashamed to dwell on my own loss. Alas! how abiding was her friendship and those who knew her well knew how much she deserved to be loved. "She has but taken her lamp and gone to bed."

I stay a little longer, as one stays to cover up the embers that still burn.

Her husband,
C. A. GHOLSTON.

Birmingham, Ala., 1006 Cotton Ave.

MRS. CLAMANDA SMITH

The subject of this notice before her marriage was Miss Clamanda McClendon. She was born in Randolph county, in the town of Roanoke, August 31, 1848, and died in Autauga county, July 26, 1920. Her parents were Elder Wiley E. McClendon and wife. Her mother, before her marriage, was Miss Sarah Longshore.

She was married in December, 1870, to Mr. E. H. Smith. They lived together nearly fifty years. They were blessed with five children—two daughters and three sons. The youngest daughter, Eria Eularia, died the 16th of July, 1898. The other children are all living, viz: Obia T. Billingsley, Siluria, Ala.; Homer M. Smith, Marion, S. C.; F. A. W. Smith, Mt. Creek, Rt. 1; Littleton H. Smith, Mt. Creek, Ala., Rt. 2.

The writer is informed that Mrs. Smith and her husband went to their son's, near Mt. Creek, on July 23, and on Saturday attended meeting at Zion's Rest Church. Sunday Mrs.

Smith was physically unable to attend church, but her natural good mood was kept, and, therefore, all were unaware of the shock that was soon to befall them, for on early Monday morning the angels quietly bore away the soul, spotless of sin, to the Happy Beyond to Him whom she loved and adored.

She joined the Primitive Baptists at Bethel Church and was baptized November 12th, 1901. Later she joined by letter at New Harmony Church, and in the cemetery at this church she was laid to await the resurrection. We could only imagine that she was listening to the song requested by herself, and I here dictate the request. "Jerusalem, My Happy Home." No. 284. "Dear brothers, sisters and friends: It is my desire that you sing this sweet song for me when I die, to the tune 'Long Sought Home,' and the chorus, 'Home Sweet Home.' Farewell."

"Jerusalem, my happy home,

Oh, how I long for thee!

When will my sorrows have an end?

Thy joys, when shall I see?"

We can say she was a devoted child of God, a lover of the Bible. She remained firm in the faith and practice of the Old Line Baptists even unto death, which was a peaceful falling asleep in Jesus, to await His summons to arise on the resurrection. She was faithful to her church, always attending her meetings which she could. Her presence was always a comfort to her brethren and sisters, showing that she had come to the house of the Lord to worship her blessed Saviour. She was always a loving and dutiful wife and a devoted mother. She was kind and entertaining to everyone, especially to her brethren and sisters. By all she is greatly missed.

"A precious one from us has gone,

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled."

"Tis sad, we know, to give up our loved ones; but God only can comfort the bereaved. We extend to them our heartfelt sympathy.

A friend of Mrs. Smith,

ERA SANDERS.

MRS. EVA PEAL BODGETTE.

Sister Eva Peal Bodgette, daughter of Brother C. C. and Sister Maggie Peal, and wife of Mr. W. H. Bodgette, was born June 4, 1884, and died August 6, 1920, at the age of thirty-six years, two months and two days. She was married to Mr. W. H. Bodgette December 1, 1901, and to this union were born five children—two girls and three boys. She joined the Primitive Baptist Church at Dyer and was baptized at the age of thirteen years, and she continued in the faith until her death. No doubt she was a child of God and has gone to her eternal rest. Her sufferings are all over in this world, and, while her body is sleeping in the tomb and moulderling in the dust, her spirit is resting in the happy embrace of her dear Savior. She is gone from the evils to come and will rest and bask in the smiles of Jesus until He comes again, then He will raise her sleeping dust and bring her body forth from the dead and change it from mortal to immortal and from natural to spiritual. It will be this very same material flesh and bone body that was born in 1884 and died in 1920. It will not be quickened and raised up into this natural life and state again, but it will be quickened and raised up into the spiritual and eternal life and state. Her happy spirit will enter into this body in that quickening. She will be a complete spiritual being, soul and body, saved in heaven in her entirety. May God bless her father, mother, husband, and her dear little children and prepare them all to meet her in that heavenly world if it is His divine will.

Your brother in sympathy and in hope of eternal life,
J. N. WALLACE.

THOMAS ALTON SIMS.

The subject of this sketch, Thomas Alton Sims, was born January 31st, 1880, and was married to Miss Nannie Coggin February 24th, 1910, to which union were born four children—two boys and two girls. He united with the Primitive Baptist Church at Emmaus, Chambers county, Ala., in August, 1911, was ordained to the office of deacon by the church at Macedonia in August, 1918. After finishing his course and fighting a good fight of faith on Friday, June 18th, 1920, his gentle spirit answered to the Heavenly Master's call, quit this house of clay, and took its flight to that celestial city which hath foundations, whose maker and builder is God.

While this precious brother lost his life in the Tallapoosa river in a heroic effort to save his drowning boy, yet we feel sure that it was in perfect accord with the divine will of Him whom the winds and sea obey, and instead of its being a sad

accident it was the way that God in infinite wisdom chose to call His faithful servant home to an inheritance that is undefiled and that faideth not away. This precious young brother was faithful in all his house. In church life he gave to this generation an example of Christian piety and devotion which has seldom been equaled and never surpassed. Macedonia Church, of which he was a member, therefore offers the following resolutions:

First, that the church has lost one of its most faithful and efficient members, one who was wise in counsel, fearless in action, knowing no man after the flesh.

Second, that the community in which he lived has lost an honorable and upright citizen, one whose life was worthy of emulation.

Third, that we extend to the bereaved our deepest sympathy and say with one accord, "Let us bow our sorrowing hearts and minds to the will of Him who walked by the Sea of Galilee and say with one of old, 'The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.'"

Fourth, that we give his family a copy of this memorial, also spread same on our church record and send it to the Gospel Messenger for publication.

Done by order of the church in conference this August 6th, 1920.

ELD. B. F. HOUSE,

J. W. HARMON,

Committee.

JANE CATHERINE DONNELL.

The unworthy writer has been requested to write the obituary of Sister Jane Catherine Donnell. Her maiden name was Grissom. She was born in Tippa county, Mississippi, June 6th, 1850, and died in Saint Jo, Texas, at the age of seventy years and twenty-nine days. In her eighteenth year she was married to Daniel Washington Donnell on his twenty-fifth birthday, January, 1868. In 1875, they moved to Texas, near Whitesboro, Grayson county, then to Loring Ranch in Cook county, thence to Clear Creek, and Saint Jo, Montague county. To this union there were born six children: four sons, Rufus Donnell, Isaac Donnell, John Donnell, Homer Donnell; two daughters, Miss Fannie Donnell, who married Mr. Fields, Miss Ola Donnell, who married Mr. Wiley. All the dear children are living to mourn the loss of their mother, but their loss is her eternal joy, life and rest forever and ever. Weep not as those that have no hope. Brother and Sister Donnell lived in Saint Jo twenty-one years. Twelve or fourteen years ago they visited Salem Association, at Concord Church, in Rubottom, Okla. They were received into the Church of Christ, the Primitive Church. Eld. Sam Redford baptized them. Brother and Sister Donnell received letters and joined Mt. Creek Church, near Bulcher, Texas, where their membership is at this time. Brother Donnell, in a few years, underwent an operation, and was never able to attend meeting. The unworthy writer, in visiting the churches as their servant, would stop and spend the night at their pleasant home. My conversation was in the affection of their life and love of salvation as it is in Jesus, our dearavior. Often I could see the prepared heart, which God had prepared, responding in tears of joy trickling down Brother and Sister Donnell's cheeks, the verifying God promises in me revealed. Our communion in the relation of life and salvation for the time being ruled out the trials, pains, and distress by reason of sin. The loving Sister Donnell answered according to the law of matrimony while her right hand was ointed in her husband's right hand: "I will nourish, feed, cherish, this, my dear husband, whose right hand I hold in my right hand, until death separates us." This loving vow proved to be true. Sister Donnell, in patience, with her loving hands, administered unto her afflicted husband until her affliction carried her to her bed. July 5th, 1920, her Heavenly Father called for her spirit to be separated from its body of sufferings, leaving her mortal body in death. Her living spirit returned to God who gave it. My dear brother, the writer can mourn indeed in heart with you. Your Heavenly Father gave you your companion, and God took her away. Blessed be His holy and righteous name. Her body was gently lowered in her mother earth, in the cemetery at Saint Jo, awaiting her Heavenly Father's call: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." My dear and afflicted brother, death, the death of your dear companion, brought sweet rest to her never-dying soul. Your pains in body will soon close to be no more, then your spirit will rest and

join in sweet praise with your loving companion spirit in the Paradise of God.

Farewell,

L. J. GRESHAM.

Saint Jo, Texas.

MRS. MARY HATTIE BURK.

It becomes my painful duty to write a brief obituary of my daughter, Mrs. Hattie Stinson Burk. She was born February 21st, 1896, at Stinson, Russell county, Va., and died January 23d, 1920, at the age of twenty-three years, eleven months and two days. She was the youngest daughter of Elder J. T. Stinson and N. V. Stinson. She was married to Mr. C. G. Burk, and to this union were born two children—one son, five years old, Thomas Russell, and a daughter, a little over three months old, Sarah Virginia, named after each of its grandmothers. She professed a hope very young, but, like many others, put off joining the church, waiting for her husband to go and be baptized with her. But the merciful God warned her of her approaching death, of the river which should be baptized and Elder Peterson who should baptize her. She told her dear husband it was her last opportunity and they went a distance of about forty miles, near Riffe, Washington; and, on Saturday, the 2d day of January, 1920, went before the church and told them of her hope and was baptized by Elder Peterson in the Cowlitz River on Sunday morning.

My uncle and aunt, James and Jane Stinson, who are now each up in the eighties, wrote us about the good meeting. She returned home so happy and then she wrote us about it. Oh! how her old mother and I cried for joy. She never hinted to us that she did not expect to live long. How soon our joy is turned to grief! She was soon stricken with an abscess. The doctors could not relieve her, so she was taken to the hospital at Chehalis, where she was operated on January 23d. She awoke from the ether and retained her right mind until the last. She died holding her husband's hand.

She had formerly lived in Chehalis and had many friends there and in the surrounding country. So, on the 25th of January, after the funeral services held by Elder Peterson, she was laid away to await the resurrection of the dead. My dear uncle, James Stinson, who with his family was present at the funeral, wrote me that it was the most impressive funeral service that he ever witnessed. Many floral gifts were placed upon her grave, and they kindly retained and sent us a sample of each.

She was of such a loving disposition that it seems that everybody who knew her loved her. She never in her life disobeyed us. Oh! it is so hard to be reconciled to God's will in this matter, but I must bow to His holy will.

I had such a sweet dream just before she joined the church. I thought I was at meeting and there was a large crowd of our homefolks there. I was lying on a bed trying to rest, and Elder James Miller opened the church door, and Elder Shade Williams started a song. Such sweet and heavenly music as that it had never been my privilege to hear before. My soul was filled with joy inexpressible. I just felt that our people would be sweetly compelled to come and join the church. I thought it would look cold and indifferent for me to lie there, and so I got up, but found myself at home. It still gives me great joy.

My son, Elder J. Taylor Stinson, came to visit us. I told him about it and that I believed some of our folks would join the church. I just felt it was God's good promise to me and that He would bring it to pass. That very evening I received the precious letter and had the pleasure of showing it to him. He is a Missionary Baptist elder and has the care of the First Missionary Baptist Church of Bluefield, W. Va. He is very popular with his people, and, in fact, with all the denominations.

Mary Hattie had seven brothers and one sister, all of whom survive her and mourn her loss. Our children have all come to see us in our hour of sorrow but three, whose business affairs were such they could not reasonably come. They are all deeply grieved. Her poor husband, left with two children, is heartbroken. He writes me it is his desire, with God's help, to bring us the children as Hattie wished.

Will not my dear brethren and sisters pray the Lord to bless and strengthen him in his effort, and remember us, her father, mother, brothers and sister, that the dear Lord would help us to be resigned to His holy will, and, as dear Hattie once told me that she dreamed, that we were all saved in heaven? There may we together join in that precious song of praise to God and the Lamb forevermore.

J. T. STINSON.

The GOSPEL MESSENGER

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ATLANTA, GEORGIA, DECEMBER, 1920

No. 12.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock;

And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.”

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CONTENTS

| | |
|---|---------|
| THE ACCOUNTABILITY OF MAN..... | Page 3 |
| <i>By Eld. S. Hassell</i> | |
| BY THEIR FRUITS YOU SHALL KNOW THEM..... | Page 4 |
| <i>By Eld. Lee Banks</i> | |
| THE JEWS AGAIN—THEIR DISPENSATION..... | Page 4 |
| <i>By Eld. G. W. Stewart</i> | |
| SOME THOUGHTS..... | Page 6 |
| <i>By Eld. J. A. Monsees</i> | |
| SPECIAL NOTICE TO SUBSCRIBERS..... | Page 6 |
| <i>Z. C. Hull</i> | |
| CORRECTION AND SUMMARY..... | Page 7 |
| <i>Eld. J. C. Denton</i> | |
| THE RESURRECTION | Page 7 |
| <i>Elder R. S. Banks</i> | |
| SAD CONDITION OF GOD'S CHILDREN..... | Page 9 |
| <i>Eld. W. J. Hull</i> | |
| OBEDIENCE | Page 9 |
| <i>Eld. P. D. Gold (Deceased)</i> | |
| ANOTHER CORRECTION..... | Page 10 |
| <i>Eld. E. B. Bartlett</i> | |
| THE LORD'S SHEEP PASTURED AND SCHOoled..... | Page 11 |
| <i>Eld. M. W. Miracle (Deceased)</i> | |
| WITH THE CAPTIVE IN ASTONISHMENT..... | Page 13 |
| <i>Eld. J. D. Curtis</i> | |
| ATTITUDE IN PRAYER..... | Page 13 |
| CHURCH DIRECTORY AND NEWS DEPARTMENT..... | Page 14 |
| CORRESPONDENCE | Page 15 |
| OBITUARIES | Page 22 |

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EDITORIAL

THE ACCOUNTABILITY OF MAN

"We shall all stand before the judgment seat of Christ;" "every one of us shall give account of himself to God" (Rom. 14:10, 12). "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "Whatever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

While "the Lord is merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" in the case of all His loved and chosen people, providing an atonement for their sins by the blood of His Son, and giving them regeneration, repentance, and faith, hope and love by the power of His Spirit, He yet "will by no means clear the guilty" (Exod. 34:6, 7). "Righteousness and judgment are the habitation of His throne" (Psalm 97:2). He "will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14). This righteous judgment of God upon every man, both Jew and Gentile, is according to the gospel committed to and preached by the Apostle Paul (Rom. 2:1-11), and by every other inspired writer, from Moses to the Apostle John. Every human being has a natural conscience, or sense of morality, accusing him if he does wrong, and excusing him if he does right (Rom. 2:14, 15), although it may be greatly perverted by development or circumstances, and may even, by false teaching or evil habits, be "seared with a hot iron," or made utterly unfeeling (1 Tim. 4:2); and, in every person, it needs to be cleansed by the blood and word of Christ and enlightened and made tender by the Holy Spirit (Heb. 9:14; 10:22; Eph. 5:25-27; 1 John 1:7; John 3:5; Ezek. 36:25-27).

Our most holy Creator, Preserver, Benefactor, and Governor hates, forbids, threatens, and punishes sin

in every one of His creatures, and holds them to an account, and brings them to judgment, either now or after death, as in the cases of Adam and Eve and Cain, and the corrupt and violent race at the time of the flood, and the filthy cities of Sodom and Gomorrah, and the idolatrous and sinful Israelites in the wilderness and in Canaan, destroying their city and temple, after they had crucified Christ, and scattering them all over the world, as He had told them He would, and overthrowing and desolating all their heathen conquerors.

God says of Christ, the Covenant Head and Surety of His people—"If His children forsake my law, and walk not in My judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes, nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail" (Psalm 89:30-33). "His seed shall endure forever, and His throne as the sun before Me" (verse 36). In comforting and encouraging the afflicted people of God, the Apostle Paul says: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh, who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." (Heb. 12:6-13). No wise and loving father (as God is) chastens his children for obedience, but for their disobedience, and for their lasting benefit. In this same chapter the Apostle declares to these afflicted believers, that they are not come to the fiery mountain of the law to be destroyed, but to the blessed mountain of the gospel to be saved; and that, having

received an immovable kingdom, they need grace whereby they may serve God acceptably with reverence and godly fear, for our God, the God of the believers in Christ, is a consuming fire—that is, to sin in every form and in every being. Job was the most righteous man on earth, yet he needed sore afflictions to humble him, and to make him cry, "Behold, I am vile; I abhor myself, and repent in dust and ashes" (Job 1:8; 40:5; 42:6).

S. HASSELL.

"By their fruits ye shall know them." People exhibit what they are by what they do. If you love the Lord you desire to follow Him and obey His commandments. If you love His children you want to live with them and to so live as to retain their confidence and fellowship. If you love the Church you do not want to bring reproach upon it by your wrong living. If you were to see a member of the Church engaged in gambling, using profane language, drunkenness, running an illicit distillery or selling whiskey in open violation of the laws of God and your country, he would give but little evidence that he had any business in the Church of God. The Church is the light of the world and should let its light shine. Should not put it under a bushel. Members of the Church should be law-abiding citizens. They should be humble, meek, gentle, kind and loving, ever striving for the things that make for peace. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." Oh, that we all could exhibit these blessed fruits. We should shun every appearance of evil and so live as to make the Church an inviting home to God's poor and afflicted children.

There is no greater incentive to righteous living than a heart full of love. If you love God and His people you are not willing to disobey Him and do not want to so act as to give offence to the saints. When under the influence of the Spirit we are at the feet of our brethren, humble, child-like, and Christ-like, and we do not want to be bosses, or regulators, or persecutors of others, but we are satisfied to be the least in our Father's house, to live right and walk humbly before the Lord. We are more concerned about our own wrongs than the sins of others. Lord help me to live right.

L. H.

Predestinating and Electing Grace is not a licentious doctrine, and does not encourage people in sin, but it turns them from sin and wickedness and makes them love God, holiness, righteousness, and His people, His ordinances, His Gospel, and prepares them for performing what He requires of them. This grace redeems, atones, reconciles, satisfies, calls, regenerates, preserves, and finally glorifies man in Heaven. We love to serve such a precious Savior who has done so much for us. There is a blessed inheritance enjoyed in obeying our heavenly Father. It is sweet to commune with Jesus, with His children, and have His approval. We praise God from Whom all blessings flow.

L. H.

THE JEWS AGAIN—THEIR DISPERSION

1. Their dispersion for disobedience, as proclaimed by Moses and the prophets.

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

"And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

"In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would to God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."—Deut. 28:63-67.

All nations shall say, "Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Then men shall say, "Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." Deut. 29:24-28.

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors.

"And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

"As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Lev. 26:31-35.

"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night."—Jer. 16:13.

"And when he was come near, he beheld the city and wept over it,

"Saying, if thou hadst known, even thou, at least

in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 19:41-44 and 21:20-24.

Notice, too, Luke 13:35, where Jesus says, "Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Now, as I understand this language, it is a plain prophecy to the effect the time will come when the Jews will gladly receive the blessed Jesus as the true Messiah. Paul, in Rom., 11th chapter, speaks of the "casting away" and of the "receiving of the Jews again," and of their being "grabbed in again" and of "blindness in part is happened unto Israel (how long, Paul?) until the fulness of the Gentile be come in."

In fulfillment of the prophecies and warning, to which I have called attention, the Roman army besieged, attacked and completely overthrew, destroyed and demolished the city of Jerusalem and the Jews state in the year 70 of our Lord. In the downfall of Jerusalem it is said that 1,100,000 Jews perished, and that the number of Jews that lost their lives or their liberty in this exterminating war and its previous massacres stands as follows: Killed, 1,356,460; prisoners, 101,700. This terminated the Jewish state and nation, resulting in the dispersion or scattering of the Jews among all nations, as the Lord, by the mouth of His prophets, had foretold from Moses on down to the blessed Jesus Himself. Dr. Smith, in his history of the Jews, says: "The political existence of the Jewish nation was annihilated: it was never again recognized as one of the states or kingdoms of the world. * * * In later periods we must wander over the whole face of the habitable globe to gather the scanty traditions which mark the existence of the Jewish people among the different states of Asia, Africa, Europe and America—where,

refusing to mingle their blood with any other race of mankind, they dwell in their distinct families and communities and still maintain, though sometimes long and utterly unconnected with each other, the principle of national unity. Jews, in the indelible features of countenance, in mental character, in customs, usages and laws, in language and literature, above all in religion, in the recollections of the past, and in the hopes of the future; with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government: with inflexible pertinacity they practice their ancient usages, circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew: rarely intermarrying except among each other: observing the fasts and festivals of their church: and assembling wherever they are numerous enough or dare to do so in their synagogues for public worship. Denizens everywhere, rarely citizens: even in the countries in which they have been the longest and most firmly established, they appear, to a certain degree, strangers and sojourners: they dwell apart, though mingling with their neighbors in many of the affairs of life.

The Scriptures, quoted in the first of this article, declare the dispersion of the Jews among the nations of the world, the destruction of Jerusalem, to be accompanied with the most fearful and horrible calamities in recorded history, and for this reason the blessed Savior pronounces the woes upon those in a pregnant state or those that give suck, not that it was wrong or sinful to be in those conditions, but because those in such conditions were in no condition to flee from the city of Jerusalem, and were therefore liable to all the horrors of war, famine and pestilence.

The ancient prophets of the Lord, and then the Lord Jesus Himself, foretold the general dispersion of the Jews among all nations, the downfall of Jerusalem and the nation, and their woe and misery. Now observe what Smith, the great Bible historian, says about the downfall of Jerusalem and the general condition of the Jews throughout the world. Was prophecy ever more literally fulfilled? or could it be? A careful and proper consideration of these things should be a source of deep interest and comfort to all that truly believe and trust in Jesus for a better life to come, because they prove the genuineness of our Bible, its inspiration, the perfect foreknowledge of the great God and His Son, Jesus Christ, as well as His infinite power, wisdom and mercy. This God is our God even unto death.

In my next article, if the Lord wills, I desire to write on the Restoration of the Jews, which is just as plainly foretold as their dispersion.

G. W. STEWART.

Oh, that all of our dear ministers would heed the admonition of Paul—I Tim. 4:16. We need all the truth preached. Such teaching as Paul's will never sow seeds of discord, and the Lord's people will gladly welcome such men.—L. H.

All things work together for good to them that love the Lord. Holiness and sin do not work together. Light and darkness, grace and works, do not work together; the spiritual mind and carnal mind do not work together; the flesh and the spirit do not work together; if so, there would be no warfare. All that God works for us and in us He works together for good for us.

L. H.

SOME THOUGHTS

There can be no question in the minds of those who believe in the Omnipotence of God as to His ability to save sinners, but the question with all sinners who are touched with His Spirit, Will He save one so vile as I? "Lord, if thou wilt, Thou canst make me clean," was the leper's plaintive cry.

If there was no such thing as salvation in time, there could be no listening ears for any other kind of salvation. It is the salvation from the fear of the impending and threatening present death, that prepares our ears to hear and our hearts to receive the welcome and gladsome news of salvation beyond such a death, our Redeemer having destroyed him who hath the power of death, to wit: the devil, and delivering them who through fear of death were all their life-time subject to bondage. If you don't believe in time salvation, you don't believe in any sort, for it is the salvation you have in time that prepares you to believe in that which is to come.

Jonah, who was saved from strangulation and death in the belly of the whale, afterwards became a strong believer in time salvation, for this was the kind of salvation he referred to when he said, "I will sacrifice with the voice of thanksgiving, I will pay that I have vowed, salvation is of the Lord." As further proof that the reference was to such a salvation he said, "They that observe lying vanities forsake their own mercies," which preceded the foregoing statement. We should not forget that the thanksgiving, the sacrificing and the paying of vows is ours to perform, while the salvation is of the Lord. The Lord gives ability to perform every task required of us. He is not a hard Master.

Noah and his family must have been convinced of the special Providences of God in obedience, for they were saved from the deluge of waters, while thousands of others were destroyed. Noah, being moved by God's holy spirit, went in obedience to His word and began the tedious and lengthy task of preparing the Ark, but God's word did not fail him, as it does not fail you, and he was saved from destruction from the deluge, as you are saved from destruction by many troubled waters which often threatens your souls.

To say there is no blessing in or following obedience, is to destroy any incentive to obey, for we are intuitively spurred on to activity because of the reward that is to follow. Fundamentally speaking, love toward God must underlie all of our activity in

this matter, and we love Him because He first loved us.

That God blesses His people in obedience is indisputably set forth in His blessed word, but to say that He blesses them only in obedience is a travesty upon His sacred word, and inconsistent with every principle of His mercy. Thousands of times have I been the recipient of His blessings while I was walking in the ways of darkness and listening to the enchantments of the devil, and His goodness toward me has made me hang my guilty head in shame and reproach myself for my horrid ingratitude.

J. A. M.

NOTICE TO SUBSCRIBERS

I appreciate remittances from our subscribers, who have been prompt in paying their subscriptions to The Messenger, however, reecipts for the last three months have been on a decrease. I realize that conditions have been discouraging and that the farmers have produced a crop at a loss so far, and this may be the cause of the failure of many to pay their subscriptions. My desire is to bear with them as far as I can. I have been publishing the paper at a loss the last three months and owing to my limited means, I cannot afford to do it. I am not carrying any advertisements whatever, and I am not interested in publishing the paper to make money out of it. If not deceived, I desire to publish the paper as a medium of correspondence for our people and for the interest I hope I have in the cause of Zion, and I feel like that it is right for the brethren to take renewed interest and come to my assistance, especially at this time. It would be a great relief to me and if you love the contents of The Messenger, and it is a comfort to you, you will be well paid for the small amount it cost you. Owing to the size of the paper, it is really the cheapest Old Baptist paper being published and I am sure that if the brethren will think about it and talk about it, and make mention of our needs in a public way, we will have no trouble in continuing the paper the present size.

I am sending the paper to quite a list, who are unable to pay for it. It is a great pleasure to me to do this and no doubt, many of the readers are financially able to send in some donations to take care of this cost. I am not begging, however. I am sure you will agree with me that it is right for me to have your support sufficiently to save me any loss. I am willing to make a sacrifice and donate the time I spend in this work, provided I am reimbursed for the actual cost of getting out the paper.

I trust you will prayerfully consider this matter and pray for me and mine.

In humble hope,

Z. C. HULL.

Predestination is what God determines to do. Foreknowledge is an attribute of God. God foreknew all things, good and bad, but did not do all things, and is not the efficient cause of sin. All will surely agree on this. It is good and pleasant for brethren to dwell together in unity.

L. H.

CORRECTION AND SUMMARY

In my article on "Atonement," October issue, the reading in third paragraph should run thus: "Take, for instance, the Methodist doctrine of Atonement, that 'The offering of Christ once made is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone.' But to this, as their teaching goes, the will of man must be added, or it goes for nothing." Could Mr. Spurgeon or anyone else be saved by it, despising it, and rejecting it, as he said he did? Why, no, for the doctrine is that salvation is not of grace alone, but also of the sinner's "willing and doing," that he must "accept," "repent and believe," etc., just as if these were not graces of the spirit made certain to "God's elect" by the atonement and His immutable counsel, or decree of election. "As many as were ordained to eternal life believed." But this is reversed by Arminians, and the sinner is ordained (elected) when he believes.

Dr. Boyce correctly said: "The older doctrine regards the Atonement as a reconciliation of sinners to God," (not a "medicine of reconciliation," remember), but of sinners who are thus redeemed from the condition of bondage and misery in which they had been. Atonement, therefore, is reconciliation; redemption is deliverance, but of the same persons by the same work, and at the same time, each being evolved in the same degree.

The new ("Missionary Baptist") theory makes Atonement an act of reconciliation by Christ's death, not of the person redeemed alone, but of the whole world, and this as the result of a general decree to send Christ to reconcile the world to God. Mr. Fuller, as do a good many of his followers, believed in eternal election, and that the elect only would receive the benefits of the Atonement, or "general atonement and special application." "Redemption and atonement are two different aspects." The whole world (all mankind) is atoned for, but the elect only are redeemed. "The Fuller system," says the celebrated Missionary Baptist historian, David Benedict, "which made it consistent for the heralds of the gospel to call men everywhere to repent, was well received by one class of our ministers" (the Armenian class, of course), "but not by the staunch defenders of the old theory of limited atonement." These men maintained that the expositions of Fuller were unsound, and would subvert the genuine gospel faith. Has it not done that? It is a universal atonement that is not efficacious for anybody, except the will of man be joined with it, as Mr. Spurgeon says. And he "despised and rejected" it and preached "an atonement that was efficacious for all for whom it was intended," and not made to depend upon the depraved, fickle and uncertain will of man. "Without me ye can do nothing." "It is God that worketh in you, both to will and to do of His good pleasure." "The doctrine therefore which teaches that when grace is offered we may refuse it if we will, and if we will we may receive it is to be looked upon as

contrary to the Scriptures."—St. Austin. "As the Father raiseth up the dead, and giveth life to them; even so the Son giveth life to whom He will." "And you hath He given life, who were dead in trespasses and sins,"—and "hath given us life together with Christ," etc. 1911 Bible. This is, no doubt, the most correct rendering, and "makes more clear and easy to be understood the meaning of the original." Now, to all Missionary Baptists, whose "experience of grace," and Bible reading impress the doctrine of grace, and who find themselves in love with it and upon it when it is in love and clearness preached to them, and who see and feel that we are now in "the apostasy" of "the last days," both in doctrine and practice, I would appeal in the words of Paul,— "Consider what I say, and the Lord give thee understanding in all things." May He give you better understanding of His word than that which affirms that "The offering of Christ once made is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," but goes for nought unless the "dead in sin" make it effectual by "willing and doing" their part,—repent, believe and accept the gospel; though it also be affirmed that "there is none other satisfaction for sin than that alone (atonement)"; that "the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven"; that Peter and Judas were alike satisfied for, but that Peter did something satisfactory to God that Judas did not, and Peter was saved and Judas was damned.

Is it not true that as men "will not endure sound doctrine," and more and more "heap to themselves (false) teachers, having itching ears," (itching for flesh-pleasing and God-dishonoring doctrines), "fables" of a "bloodless gospel," and "salvation for well-doing" is coming more and more in demand, and "doctrines of devils" more and more attractive and ensnaring? So that we now have the "short Bible" with the miracles of Christ left out and the word "grace" almost entirely eliminated; and this purporting to be from the highest seats of modern learning and "Christian democracy." The Lord be merciful and graciously help all who in love and faith call upon Him.

Humbly and sincerely,

J. C. DENTON.

Longview, Texas.

THE RESURRECTION

I wish to write on the resurrection of the body, the Apostle Paul explains it so clearly it cannot be made any plainer, in 15th Chapter of 1 Cor. Some writers write as if it was another body. It is the same body. It is sown in corruption; it is the same body raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And so it is written the first man Adam was made a living soul. What was made a living soul? The man that God made of the dust of the earth. The soul and body are one and the same. God did not put a soul into the body, but made the

body a living soul by putting life into it. The last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural. So the first Adam was not a spiritual man. And afterward that which is spiritual Christ.

I will now refer to the prophets. If a man die shall he live again? All the days of my appointed time will I wait till my change come (in the grave), thou (Christ) shall call and I will answer thee (as Job cometh out of the grave at Christ's second coming). Oh, that my words were now written that they were printed in a book, that they were graven with an iron pen and lead in the rock forever; for I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and my eyes shall see, or behold, and not another, though my reins be consumed within me. Next David, "As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness (as Christ arose in His spiritual, immortal body), Thou (Christ) shall guide me with Thy counsel and afterward receive me to glory." What does Solomon say on the subject? "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Those that are born of the Spirit, that Spirit is life eternal, and Christ says, can never die. Like begets like. As God cannot die, neither can the spirit that is born of God die. That same spirit that leaves the body at death at the resurrection returns to the same body, changed from mortal to immortal, as Christ's eternal spirit returned to his body that was changed from mortal to immortal. In that immortal body in which Christ arose there were none of the Apostles nor the Marys who knew Him until He revealed Himself to them. As Christ arose in that glorified body, likewise will the saints arise and be like Him and see Him as He is. What does Christ say by Isaiah? "Thy dead men shall live together, with my body shall they arise. What does Hosea say? "In two days Thou wilt revive us, the third day Thou will raise us up."

Now back to the New Testament. Jesus said unto Martha, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day." Jesus saith unto her, "I am the Resurrection and the Life, he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (the second eternal death) John, 11th chapter. Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands, have crucified and slain. Whom God hath raised up, have loosed the pains of death, because it was not possible that he should be holden of it, therefore did my heart rejoice and my tongue was glad, moreover, also, my flesh shall rest in hope, because Thou wilt not leave my soul in hell

(Christ's body in the grave), neither wilt Thou suffer thine holy One to see corruption. Men and brethren, let me freely speak unto you of David that he is both dead and buried and his sepulchre is with us unto this day, therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne. He, seeing this before, spoke of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses (over five hundred) 1 Cor., Chap. 15. Well, Peter, what have you got to say about the resurrection? "Blessed be the God and Father of our Lord, Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ, from the dead to an inheritance incorruptible, and fadeth not away, reserved in heaven for you (the saints) who are kept by the power of God, through unto salvation, ready to be revealed in the last time (when Christ comes the second time to awake His dead saints)." Let us have Paul on this subject: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them (like Enoch and Elijah were changed from mortal to immortal) in the clouds (as Christ ascended when He arose from the dead) to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words." Thess., 4th chapter. "On the first day of the week, when the doors were shut where the disciples were assembled for of the Jews, came Jesus and stood in the midst and saith unto them, 'Peace be unto you.' And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus again, 'Peace be unto you. As my Father hath sent Me, even so send I you.' But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto Him, 'We have seen the Lord, but he said unto them, 'Except I shall see in His hands the print of the nails and put my finger into the print of the nails, and thrust my hands into His side, I will not believe.' And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in their midst, and said, 'Peace be unto you.' Then saith He to Thomas, 'Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing, and

Thomas answered and said unto Him 'My Lord and my God.' Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believ'd. Destroy this temple, and in three days (the third day He arose from the grave) I will raise it up,' but He spoke of the temple of His body. On the cross He cried, 'My God (the Eternal Spirit), My God, why hast Thou forsaken Me (when He died). The third day that Eternal God that left the body entered into the temple, His body, and did raise it up as Christ said He would. The same body that died mortal arose immortal. Christ was the first fruits of them that slept. As He, the Head, arose, so will His body arise. His saints are His body." R. S. BANKS.

Bismarck, Mo.

FROM ELD. W. J. HULL

I am thinking to-day of the sad condition of so many of God's little children out in the cold world ignorant of the truth.

I was forcibly impressed with this thought a short while ago when an elderly, humble looking man came to my garden where I was at work. He wanted to let me know he was out to hear me preach on Saturday. How he enjoyed it! And he believed the Primitive was the true Church. After some questions he confessed that he was sorry that he could not join the Primitives. I asked him the trouble. He said he was a Mason and he had been taught that he never could join the Primitives. I undertook to inform him that we had nothing against Masonry, that it was a worldly institution and had no connection with the Church, and we had no bar against God's children coming from the Masons to the Church. He seemed to be surprised at my explanation. It is not supposed that when one comes from the world he brings the world with him into the Church, but turns away from it.

Now, I am sure that every intelligent reader does know that the organic Church is of divine origin, and the only one, and is above all other institutions, and separate from all. It is built of lively stones, a spiritual house to offer up spiritual sacrifice acceptable to God by Jesus Christ. Yet, every stick of this material was once out in the world among the world before it was brought to the fold, having been ignorant children of God. No doubt, many of God's little children are in secret oath-bound institutions, and have never been caught in the gospel net.

Now why, O why all this great noise from the pulpit and the press pointing out the idolatry of those worldly organs when they are of the world and the world loves its own and they have no connection with Zion? Yet many of God's little children are among them crying for bread and getting nothing but stones. We had better call a halt and keep back a few stones for table use in the camps in order to remove some obstacles that are within the walls of Zion that are blighting and cutting off the light that should be shining far and wide to entertain the little children of God that are scattered

like lambs among wolves. I think a smooth stone should be used when a great giant rises up and puts forth a decree that God is as well pleased with ungodly conduct as He is with a righteous life, and that, too, right in the camps of Israel. Shame! God pity such a delusion. Shall we tolerate such in Zion and keep up a continual war on secret orders, which are not under the law of liberty and cannot violate the law of Christ, not being under it? If a member of Christ steps down and violates the law he is under, let the guilty suffer the penalty, for he is the responsible party, Paul said: "My heart's desire and prayer to God for Israel is that they might be saved." Rom. 10-1.

Now, if we continue to pour hot shot on everything outside the pales of the Church, how can we expect to save God's little children that are lost to the fold of God? Better lay aside all malice, envy, evil speaking, bitterness, and preach the gospel in love, so that new born babes may receive the sincere milk of the Word and grow up like little calves of the stall.

W. J. HULL.

Headland, Ala.

OBEDIENCE

(By Elder P. D. Gold, deceased.)

"The Land of Canaan was given Israel by the Lord. It was their inheritance: for what we inherit comes by favor through blood and love, not for money, or reward, labor, or toil. But while such was the blessed land given to the children of Israel they were to be taught that **blessings followed their obedience**, and that curses followed their disobedience. When Israel disobeyed God the rains were withheld, and the sky became as brass, and the earth yielded not her increase. The giants of her borders would at such times spring up to slay them, and the Canaanites would then swarm in their midst and get the mastery over them, nor would their eye pity them, and they would overrun and impoverish their land. For when Israel disobeyed the Lord they were at once shorn of their strength, and prostrated before their enemies. No people were so strong as Israel when they trusted and obeyed the Lord: nor were any so weak and feeble as Israel when they did not depend upon the Lord. What terrible judgments overtook them when they tempted the Lord, their God! There is no god like the God of Israel, therefore He is a jealous God, and will not give His glory to another. Israel had no excuse for their sins. They destroyed themselves, still their help was in God that made Heaven and earth. God ruled in the high places and in the valleys or deep places. In each there lay a blessing in obedience to God, but in each there lurked a curse in transgression. When we disobey God how is the fruitful field become a desert solitary and barren, and the land yields no increase; but, in its stead, there spring up briars and thorns of the wilderness. Distress of spirit, anguish of soul, pride, discontent, lusts of the flesh, blindness, darkness, woe and misery are our daily companions,

and sorrowful meat and miserable comforters are they all.

"How easy and natural to be slack and careless! How quickly we leave our first love! How few strive to enter at the straight gate! How few labor to enter into that rest that remaineth to the people of God! Remember Lot's wife. How many fearful warnings stand as pillars in Absalom's place, Achor's Valley, or at the crossings of Ephraim! We may be disputing about tithing herbs, and yet neglecting the weightier matters of judgment, truth and mercy. We may dispute about some abstruse question we can never understand to the neglect of things to be obeyed every day, and in the doing of which we surrender no right, nor doctrine, and forfeit nothing belonging to Israel.

"He that is faithful in preaching repentance toward God and faith towards our Lord, Jesus Christ, yields not a whit of the doctrine of election, but is entering more fully into the land. They that believe should be careful to keep their bodies under, and, denying ungodliness and worldly lusts, should live soberly and godly in this present world, surrendering no part of truth, but only more fully defending it. He that teaches that all that are taught in preaching should give to those that teach deny not one word of the doctrine of truth, but only more fully demonstrates and illustrates its glorious unity and perfection. The land belongs to us, the truth is held by Primitive Baptists; but we are slack to go up and possess the land. We do not hold the land as we should. You must occupy the land or you do not enjoy it. Here is one that has received a good hope through grace that his sins are forgiven for Jesus' sake, or that is accepted in the beloved. His plain scriptural duty is to be baptized at once. He should not wait a month or a year. Ananias did not instruct Saul to tarry, but arise at once and be baptized. The jailor at Phillipi did not even wait until the next day, but was baptized the same hour of the night that he believed.

"Some preaching tends to encourage people in slackness, telling them to keep from obeying God as long as they can, as much as to say to suffer is better than to obey. An infant is born; the midwife counsels the mother to leave the little one out in the cold all winter, and, if it survives all that ill-treatment, it is shown to have a good constitution and will do to take in the house and bring up. What sort of a mid-wife would that mother deem that heartless thing to be? Is it not better to obey than to suffer or sacrifice? To obey is better than all sacrifices or excuses you can ever offer.

"Some preachers harp on some one point of doctrine, making it a hobby to the neglect of other matters the God of Heaven has also taught. We meet some preachers that cannot speak without all the time dwelling specially on **predestination**, but cry out against preaching that they that believe in God should be careful to maintain good works. Baptists generally hold to predestination, and I am glad they do. If they did not I should certainly want to go

somewhere else and to a people that do love it; for it is the doctrine of God, our Savior; but Baptists are often slack about entering into the goodly land by neglecting to perform good works and bring forth fruits meet for repentance, which the same God that teaches election teaches to be observed.

"We desire to see brethren show their moderation by giving good heed to all that God commands, not attaching more importance to any one thing to the neglect of another than the word of God warrants, but rightly dividing the Word of Truth, and giving to each his portion in due season."—Elder P. D. Gold in Book of Joshua.

ANOTHER CORRECTION

"The Cuivre-Siloam Association met in its ninety-eighth session with Little Bethel Church, Warren Co., Mo., on Saturday, August 14th. The people were entertained at the home of Mr. Abe Monroe and his wife, Sister Melissa Monroe, and at the home of one of their sons. The next session of the Association is to be held with Elk Horn Church at Montgomery City, Mo."

The above is copied from the Messenger of Peace of Sept. 1st, 1920, page 324.

We feel it necessary to say that the Cuivre-Siloam Association referred to above is composed of a few churches which refused to endorse the Black Rock Address of 1832, and have lined themselves up with **secret orders**. These churches split off from the real Cuivre-Siloam Association last year. Therefore, this is the first session of the new body and not the ninety-eighth, as stated in the Messenger of Peace. It is also stated that: "The next session of this Association will be held with Elk Horn Church, at Montgomery City, Mo." We wish also to state that the "Elk Horn" referred to above is composed entirely of members who were excluded from Elk Horn Church, and they are holding their meetings at present in a Missionary meeting house in Montgomery City. Elder Stewart Flanigan is their pastor.

Cuivre-Siloam Association proper held its ninety-eighth session at Little Bethel Church at the meeting house, and the Secret Order side held a meeting at the same time four or five miles away. We will also state that Cuivre-Siloam Association proper adjourned to meet with Elk Horn Church proper in August, 1921. Elk Horn Church is situated one-half mile east of Buell, Mo., in Montgomery County, where it has been since it was constituted, A. D., 1876, by Elder Peter L. Branstetter and others. We also state that Cuivre-Siloam Association endorsed the Black Rock Address and will not fellowship any modern, unscriptural Anti-Christian societies, secret or otherwise. We had Elders Fuller and Wardell, of Illinois, J. N. Wallace, of Kentucky, R. O. Raulston, of Tennessee, and Lee Hanks, of Georgia, with whom we are in accord.

We make this correction so that all sound Old Baptists who travel through this country may know where the real Elk Horn Church is situated and not get messed up with secret orders and other man-

made innovations. The pastor of the so-called church at Montgomery City belongs to the Modern Woodmen Lodge, and the Moderator of their so-called Cuivre-Siloam Association is an Odd Fellow.—E. B. Bartlett.

THE LORD'S SHEEP PASTURED AND SCHOOLED.

(Chapter 4, "The Gospel in Shadows.)

For He is our God; and we are the people of His pasture, and the sheep of His hand. Today if ye will hear His voice, harden not your heart." Ps. 95-7.

We are not going to apply this precious part of God's holy word to the world of alien sinners. David was addressing members of the Jewish Congregation, and that body of ceremonial worshippers always typifies God's redeemed and sanctified saints under the gospel dispensation. Every warning, every exhortation to duty, every exultation of praise and every sweet promise given the Jews, has a deep spiritual significance to God's regenerated people now. It is an unwarranted presumption to apply these sacred scriptures to alien sinners, as many pretending under shepherds do. The word "Sheep" never refers to alien sinners, unless it is used to designate God's covenant people as an unregenerate state. I believe that this class is referred to by our Savior, when He said, "My sheep hear my voice." "The lost sheep of the house of Israel," etc., and many other scriptures refer to God's covenant people, as sheep, before being quickened into divine life, but our text refers directly to God's spiritual sheep (regenerated people) and it is an exhortation to duty. It is nonsense to preach it to alien sinners, because they can't "harden their hearts," which are already adamant. No one can "harden their heart," except the saints of God, who have had "the stony heart taken out, and have been given an heart of flesh." They, like the Jews who provoked God in their wilderness journey, often follow the flesh (fleshy nature) into disobedience, and in that sense "harden their hearts." O, "it is a fearful thing to fall into the hands of the living God." He "swear in His wrath" that the disobedient Jews should not "enter into His rest." Now, dear saints, this Divine malediction reaches you and me, in the gospel dispensation, with the same force and authority. If "His sheep harden their hearts" in disobedience, they are debarred from "entering into His rest," which is a gospel rest of sweet peace and joy, the world knows nothing about, neither can the world give, nor take it away. The Savior said to His spiritual sheep, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." Mat. 11-29. Oh, it is a sad though a true condition, with many of the little saints of God, that they doubt the words of Jesus, and "look for rest" in disobedience. The Lord has a variety of pastures for His quickened sheep, and sometimes it becomes best for them to change pastures. Too long feeding on one pasture is not healthy for sheep. They lose

relish for the herbs, get lean, and shed their wool, so that the "Good Shepherd" moves them over to a new feeding ground, where the herbage just sparkles with the anointing dews from heaven, the water brook is untainted, the foliage on its brink loads the zephyr breezes with the finest perfumes. The new environment is good for the sheep and they begin to pick up, and produce healthy wool (true praises) for the Shepherd. The organic kingdom of Christ is the gospel pasture, in which the sheep (saints) feed. It is profuse with variety of herbage. The herbage is for both food and medicine. It makes fat sheep, and then is most danger of the wool shedding, so the Good Shepherd orders them on a spot where a medicinal plant grows, known as 'humility.' It is bitter to the taste of sheep, but it is the only thing that will stop the wool from shedding. Now, the "wool" on the sheep is the Shepherd's due.

It is all the Great Shepherd expects from His Spiritual Sheep. In order to get His due, He shifts His sheep about from one place to another, giving one this herbage and another that, as its condition requires. The Great Shepherd is also a good "Physician." He never makes a mistake in diagnosing the symptoms of His sheep, and He always prescribes just what they need for their good and His glory. They often weep and complain at the Lord's bidding, because it goes contrary to the flesh, but the end is sweet "peace and joy in the Holy Ghost." Many of God's little sheep go halting and mourning through life, because they "harden their hearts" in disobedience. Obedient sheep, like David going before the Ark in Jerusalem, go "dancing and rejoicing" before the Lord, who is the Great Antitype of the Ark. Note the difference—the obedient go "dancing and rejoicing" and the disobedient go "halting and mourning."

Sheep bear many Christian characteristics. The sheep is the most docile, the most helpless in defense, the most dependent on the shepherd for sustenance, of any one of the animal kingdom. In all that, they resemble God's little children but they make good returns to the shepherd for His pains in defending and sustaining them, they render unto Him, not only their wool, but their tender flesh as well. O, what a sweet resemblance to an obedient Christian! They rely on the Great Shepherd of their souls for every need, and offer up their bodies, a "living sacrifice" (Rom. 12-1) in humble obedience, and then a bountiful crop of white wool which is joyful praise to Jesus for redeeming, sanctifying and preserving grace. The body for obedience and the wool for praises. What more could the shepherd ask? Jesus "the Great Shepherd," has supplied His pasture with a variety of foods and medicines for His sheep. Like the Garden of Eden the "Tree of Life" is in the midst of the pasture, and around it is the main feeding place for the sheep. Its shade and fruit protects and sustains life. If it were not for two dangerous germs hid away in the nature of all God's sheep, they could revel under the cool and fragrant shade of the "Tree of Life," in the "Midst" of the

pasture eternally, but these two nature germs begin to develop, just as soon as the sheep get fat. One of these germs that infest their nature(is called EGO (self) and the other is LUST (unlawful desire). Just as soon as these repulsive germs begin to develop, the sheep begin to **shed their wool**, and then the Shepherd takes them over to the North side of the pasture, where a stream called "Marah" flows. The water of this stream is "bitter" to the taste, but it has great medicinal properties for **corpulent sheep**. They must drink of these "bitter waters," which product fainting and self abnegation, but the Physician-Shepherd knows when they have enough to cure the "wool-shedding" and restore the lost Christian energy, so He returns them back to the "happy feeding place," a healthy and wool-producing sheep.

. The Lord says, concerning his disobedient people (sheep) and their judgment, "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their vine is the poison of dragons, and the cruel venom of asps. Is not their laid up in store with me, and sealed up among my treasures?" Deut. 32-32. Now, dear saints, this is the sure reward of disobedient sheep (saints). I heard it related of a shepherd in one of the Eastern States, that had a flock of sheep he wished to move from one pasture to another, and that one mother sheep in the flock refused to leave the **old pasture**, and climb the rugged mountain side to the "new pasture" on top of the mountain. She frolicked over the old pasture with her lamb, unaware of the **poison** that lurked in the water and the herbage there. The shepherd knew all about her danger, and coaxed her to leave it and "follow him," but she did not heed his words. O, we see in this a condition or disease manifested in many of God's people, who are commanded to have no fellowship with the "powers of darkness," yet they burden themselves with the vexing things of the world. It is said that the shepherd just took up the little lamb of the mother-sheep, put it in his bosom and carried it up the mountain to the pasture above. He knew that would make the mother-sheep willing to **follow him**. O, dear mother, perhaps you can sympathize with the poor, desolate, heart-broken mother-sheep. If the Lord took your angel lamb above and planted it in His **heavenly pasture**, no doubt you felt less concern for the world, and that your "treasure was laid up above." This may have been one of "the sealed up treasures of the Lord for you." O, it is bitter water that awaits the coming of **disobedient sheep**. The death dealing symptoms of "EGO" and "LUST" go down as the water begins to act, and the life-giving symptoms of "afflictions" take their place. Afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory," says Paul. Isaiah says, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Isa. 30-20.

Now, this is a sweet provision for the Lord's sheep

in His **gospel pasture**. The Great Shepherd of the sheep has given us teachers that we can see, whose duties it is to tell distressed sheep of the glories that come out of **afflictions**, and all about the "Tree of Life" that shades and **protects them**. That is the sweet work of the **gospel**, through God's "under shepherds" (preachers), in the happy feeding-place (the church) where Jesus, the "Tree of Life," is found, in a special manner. There is a wide difference in "**knowing God**" and "**knowing about God**." We "know God" in regeneration, but we know **about God**, and His rich grace, through the gospel of peace.

The Lord was revealed to a poor Indian sheep, who had mourned and wrestled with the "Powers of darkness" in every nook and corner of the forest around him. He finally found a calm of mind and ease of heart the world knows nothing about. When that load of guilt rolled off from his troubled heart, he was laying prostrate by an "old black stump." He not only saw his eternal justification, but he **felt it**. He arose, shouting praises to the "Great Spirit," whom he supposed to reside in the "black stump" by his side. He **knew God**, in regeneration, and he was a fit subject to be taught about God through the Gospel. Some time after this a "Missionary" came his way, and was preaching to a bunch of Indians. He used a black-board to illustrate his discourse, and it was all about Jesus, and His **rich grace** in saving poor sinners. The poor Indian stood it as long as he could, and then shouted as he recognized Jesus through the gospel. "That is my old 'black stump.'" O, we see the Prophet's word verified. "Thine eyes shall see the teachers." The Lord has supplied His pasture with a variety of "teachers." Some are for applying the anointing oil of joy and peace to **afflicted sheep**, who have been made to drink of the waters of "Marah." Some are for **exhortation to duty**, and some for **instruction in doctrine**. O, what a sweet provision for spiritual sheep! Every need fully anticipated by the "Great Shepherd of the sheep."

Eld. M. W. Miracle (Deceased).

The above chapter is only one of the thirty-four chapters which I have bound in good cloth binding. I have only a limited supply of the books. I don't know that there will be a second edition printed. Every lover of truth should purchase one of these books, while they have an opportunity. The book is very instructive and comforting. While the supply lasts, they are for sale at \$2.00 per copy, postage paid. Send in your order now. Address,

Z. C. HULL,
704 Atlanta Nat'l Bank Bldg.,
Atlanta, Ga.

"When judgments, O Lord, are abroad in the land,
And merited vengeance descends from Thy hand,
O'erwhelmed with the sight, for protection I'll fly
And hide in the Rock that is higher than I.

"This there, with the chosen of Jesus, I long
To dwell, and eternally join in the song
Of praising and blessing with angels on high,
Christ Jesus, the Rock that is higher than I."

WITH THE CAPTIVE IN ASTONISHMENT

"Then I came to them of the captivity at Telabib, and dwelt by the river of Chebar, and I sat where they sat, and remained there with astonishment seven days." Ezek. 3:15.

We find by reading the first chapter of Ezekiel that he is describing four living creatures, and every one had four faces and four wings: the faces of a man, lion, ox and eagle. Metaphors, as we understand, describing the characteristics of the prophets in their age, and the Gospel ministers in their dispensation; the intelligence of a man, the boldness of a lion, the docility of the ox, and the eye of an eagle. The prophets, doubtless, on the wings of faith, could fly into the Gospel age, and the Gospel ministers can fly on the wings of faith and enjoy sweet fellowship with Ezekiel with the captives at Telabib, by the river Chebar. Those captives represent the children of God that are bound by the cords of God's everlasting love; and the ministers, like the prophets, will sit where they sat and dwell where they dwelt. Like Ruth of old, their God is my God; their people, my people.

Dear children of God who may read these lines, if you are not in captivity, why do you not go to those who can get religion or lay it down? Why have doubts and fears? Oh, you must acknowledge that you are captivated. What about the seven days of astonishment? Ezekiel was evidently astonished that he should ever be called a prophet. Brother minister, is it not astonishing to you that you should ever be placed on the walls of Zion, an under shepherd? Yes, why was I made to hear Thy voice? Like Jonah, I ran away; but now, O dear Lord, "A day in Thy courts is better than a thousand." I have this to say, now in my 79th year, that faith in God is my only staff, hope in Jesus my greatest riches, and the sweet fellowship of the saints my greatest pleasure.

Submitted in love,

Mansfield, Ga.

J. D. CURTIS.

This good article was lost, hence the delay; but it is still sweet.—L. H.

ERRATUM

In my first article in the November Messenger, near the end of the first paragraph, "Seneca Church, Dawsonville, Md." should be "Bethel Church, Fairfax Co., Va." and then should be added "and a monthly meeting, the second Saturday and Sunday in September, of Seneca Church, Dawsonville, Md."

S. HASSELL.

Dear Brother Hanks:

I am some better. I got out of the hospital today. I had a very narrow escape from death. My mother is getting better, but very feeble yet. The Lord saved us from death. The train hit the car we were in and threw us thirty-five feet.

Pray for me.

Danville, Va.

In love,

J. R. WILSON.

We are truly thankful to learn this precious servant of God and his mother are about restored from their injury. The Lord is good.

L. H.

ATTITUDE IN PRAYER

Is one bodily attitude in prayer more in keeping with scripture teaching than another?

I once heard a Methodist preacher rebuke his people for SITTING during prayer. He said there was a time when Methodists kneeled to pray. I thought his words were equally applicable to present day Baptists. A long time ago, under a brush arbor, in an old time mourners'-bench meeting, the preacher called the audience to prayer and before kneeling himself he exclaimed, "Great God, what a scene! A whole congregation on their knees!"

It has been many a day since I have seen even a church on their knees in prayer. The modern custom of sitting in prayer has led me to some thought on this subject. Usually the preacher says, "Bow your heads while we pray," and he either stands or kneels and the audience sits while he prays.

But does the Bible indicate a preference in this matter? Let us see. Take first David's exhortation in Psa. 95:6, "O come and let us worship and bow down; let us kneel before the Lord our Maker."

1 Kings 8:54, "When Solomon had made an end of praying, unto the Lord, he rose up from kneeling on his knees."

2 Chron. 6:13, "Solomon kneeled down upon his knees in prayer."

Ezra 9:5, "I fell upon my knees and spread out my hands unto the Lord."

Dan. 6:10, "Daniel went into his house and kneeled upon his knees three times a day and prayed."

New Testament examples—Luke 22:41, "Jesus our Savior kneeled down and prayed."

Eph. 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

Acts 7:60, Stephen kneeled down and prayed for his murderers.

Acts 9:40, "But Peter put them all forth and kneeled down and prayed."

Acts 20:36, "And when he had thus spoken he kneeled down and prayed with them all."

Acts 2:15, "We kneeled down on the shore and prayed."

Mark 7:25, The Syrophenician woman fell at the feet of Jesus and thus earnestly and humbly made her appeal for help.

Mark 1:40, There came a leper and kneeling down to him said, If thou wilt, thou canst make me clean.

Luke 8:41, Jarius fell down at Jesus' feet and made his request.

Luke 18:13, The publican, standing, offered a justifying prayer.

Kneeling in prayer seems to have been the prevailing custom among the apostles and early Christians. But in all the examples I fail to find a case of sitting to pray. Sitting in prayer seems to be wanting in both earnestness and reverence.

I close with this significant story. A pastor became discouraged in his work. The church was growing cold, attendance growing less, and things did not move off as he wished. He sometimes

(Continued on Page 21)

Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.—We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a.m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

Macedonia Church has extended an arm to St. Louis, meeting day to be the third Sunday in each month. At the last meeting we received two by experience and baptism, Bro. Keely and wife. Much interest is being manifested among the people at St. Louis with regard to organizing a church there in the near future. Any sound Old Baptist preacher passing through St. Louis will be welcome. Call on or write to Bro. and Sister Cannon, 6920 Canlan Ave., St. Louis, Mo., or Bro. and Sister Keely, 3528 Chateau Ave., St. Louis.

Eld. G. W. Ingart was with us at the last meeting, and his preaching was able and instructive.

E. B. BARTLETT.

We had a glorious meeting at Bethlehem Church, embracing the first Sunday, Saturday and Saturday night before. Brother Roy Mitchell and his wife came forward on Saturday and related a beautiful experience, and they were received with much rejoicing. Brother Mitchell is the son of Eld. H. G. Mitchell. He and his wife were baptized Sunday morning by his father. I am sure that their coming to the Church will be a great encouragement to others, who should come, as there are a number of others who manifest a great interest in the cause and have no doubt been fighting against their heart's desire. May the Lord enable all of His children to turn away from the things of the world and seek the kingdom of God, according to the many admonitions in the word of God.

Z. C. H.

I write to inform you of our good meeting at Trail Branch. The meeting embraced Friday, Saturday and Sunday, last. We received two members by experience who were baptized Sunday after preaching. The Church went into communion and washed each other's feet. Oh, it was a glorious time. There were more Baptists present than I have seen at a yearly meeting for many years. Sweet peace did abound, and there was more feeling shown among the people than I have seen for a long time. The churches seem to have awakened from sleep and are rejoicing in the light.

J. A. TAYLOR.

Brethren, do not strive about words to no profit: Let us use Scriptural expressions on controverted points. We are brethren.

L. H.

Elder Lee Hanks: Carrollton, Ga.

Dear Brother in Christ: I want to inform you of a good meeting at Concord, four miles north of here, Friday, Saturday and 3d Sunday in July. There were six of the poor ministers of God present—opening sermon by Elder J. M. Bagwell, of Bethel association. The Lord blessed him to deliver a very comforting discourse. Text: "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice."

Three associations were represented by two ministers each, and other brethren. All those servants preached Jesus as the way, and only way, and an all-sufficient way for the salvation of all for whom Christ redeemed from the curse of God's holy law. I think all the saints present were made to sit together in heavenly places in Christ Jesus from first to last. The preaching was like clock work, not a jar or cold place in any of the prayers or preaching or singing of the sweet songs of Zion. I often thought during the meeting of olden times when I joined the Baptists forty-six years ago. It truly was a time of refreshing from the presence of the Lord. That poor old humble servant of God, Elder T. B. Chandler, is the safe and sound pastor of this church, who is esteemed very highly for the great blessings the God of all grace has freely bestowed upon him.

After noon Sunday, all gathered around the communion table and ate and drank in memory of our Savior, and followed His example in washing one another's feet, and took the parting hand amid great rejoicing. Thus ended one of the most glorious meetings that this old sinner has been blest to attend for some time. One more incident that brought the tears to my eyes and great consolation to my heart,—my son, Deacon R. C. Merrell, asked the privilege of washing my feet. Over forty years ago I would wash his feet often at night and now he is washing my feet in the name of the Lord. Thanks to Him for His unspeakable gift.

W. P. Merrell.

Wooster, Ark.

. Dear Brother Hanks: Enclosed you will find money order to the amount of \$1.50 to pay for the Gospel Messenger one year for my esteemed pastor, Elder T. V. Price, R. 1, Alexander City, Ala. I do not think he is now a subscriber, but if he should be just mark up his time one year. I wish I could send you \$5.00 or \$10.00 to help the cause of The Messenger, but I cannot just now.

If not deceived I do want to help God's dear people and cause all I can, in any way I can, but it is so little I can do. I cannot get any subscribers here for our papers, and do not have much money to divide between The Messenger and The Primitive Baptist. I pray God's blessings on each of these. They are such sweet mediums of love and correspondence for God's humble poor. I do not see how I could get along without them, not having the privilege of attending meetings and being with the dear Old Baptists. When I get so hungry, if I haven't a new paper, I can get up some back numbers and read them, and it is food and consolation to my hungry soul.

I was blessed to attend the monthly meeting at Thornton, Ark., the first Sunday and Saturday before in this month (July), and it was so good to me.

Congregations were small, but the preaching was sound, able and comforting, and the Lord's Spirit and power so clearly manifested, I felt it was good to be there. This is the first and only Old Baptist meeting I have had the privilege of attending since I was at the Echeconnee Association last September, so you can imagine how I enjoyed it. There were six preachers there: Elder Spinks, of Louisiana; two Elders Phipps, of Texas, father and son; Elders Cayce and Bozark, of Fordyce; and Elder John R. Harris, of Thornton.

Dear old Brother T. B. Little, of Rison, Ark., died a few days before I went down there. I had expected to meet him, and it was sad to know I could never see or hear him preach again. But he was wonderfully blessed of the Lord and lived to a good old age, lacking only a short time of being eighty five years old. Truly a prince in Israel is fallen. May the Lord comfort His dear old aged lonely companion.

The old Brother Phipps is blind naturally, but the Lord has blessed him with a clear vision spiritually. He preached such a sweet instructive discourse. I feel sure the world is not worthy of such. The preaching both days and Saturday night was so good and edifying, I greedily swallowed it down as a famished person would natural food.

Besides the privilege of again being with God's humble poor in a worshiping capacity, I so much enjoyed meeting and being with my dear Old Baptist friends down there. They are a true, warm hearted people. I visited Brother Cayce, his mother and sister at Fordyce. His wife was away from home at the time, visiting her people in Alabama. This is the first time I ever met any of the family except Brother Cayce, himself. I enjoyed my visit with them so much. They treated me so nice and kind, I feel to love them as dear children of the Most High God.

I also visited the printing office where they publish The Primitive Baptist. He has good equipment and fixtures, and is catching up with the work and business, which was so torn up and delayed on account of the move, but I feel sure he has had a hard time and yet has a hard struggle before him to keep our dear paper coming regularly. Some are dropping the paper on account of the increase in price, but if they would only consider, surely they would not. It is not high now in proportion to other things, and what is \$2.00 compared to the real worth of the paper one year? Besides, if we forsake him now, he cannot continue its publication, and I think we all should stand by and give him all the aid we can in this crisis. The time may come at no distant day when we would be glad to have such papers and cannot get them. They may not be allowed to be published and sent out.

Lord help us to awake to our duties and privileges and make the most of them while we may. Pray for me. Your sister in hope, Mary Patton.

FOUND HER PEOPLE.

Dear Brother Hanks:

I feel impressed to write you of a visit I made to Texas. My husband went to Eastland, Texas, with one of our boys in January to try to pay for a pumping plant that we decided to install to see if we could make a living. I told him I felt sure he could find some Baptists and the dear Old Church of God near enough Eastland to go and get a "feast of fat things" and our son to hear the Gospel proclaimed who had not heard it since he was a babe three years old. They failed to find or learn anything about the Old Baptist Church. In March I found a short sketch in our paper from J. J. Edwards of DeLeon. So I wrote and asked him for information as to the nearest church and time of regular meeting. He wrote me the church at De Leon was the nearest, and their yearly meeting would be held on the regular time, fourth Sunday, Friday and Saturday before, in June.

I wrote my husband to be sure and go to the June meeting. So he agreed to go if I would go, too. So I left home June 18th and went to Eastland and stayed five days, and then to the yearly meeting. We had two as rich sermons each day as was ever our privilege to hear, delivered by our dearly beloved pastor, J. J. Edwards, and brother, Dr. Aldridge. A richer feast was spread for me than I had hoped for. I was blessed with the sweet privilege of seeing my dear husband come and ask for a home with those dear people of God. Oh, what a glorious feast that was to my poor soul! He was gladly received. Then I wished to send them my letter, as I had held it since I left Georgia seventeen years ago. They received me on the forthcoming of my letter.

The next Saturday, being the first in July, by the request of precious Sister Lois Carswell, we visited her home fourteen miles north of Abilene, Texas, and went to Elbethel Church and met a lovely band of Baptists there, but, on account of sickness; their highly esteemed pastor, Eld. R. B. Hester, was not present. So we had no preaching, but a most lovely visit. Brother Carswell took us in his car thirty-seven miles to see Brother Jim Owens, a young preacher. We returned to Eastland on the night of the 4th.

On the 17th I went to Rucker and had a most enjoyable visit with Sister Fuller and her daughter, Sister Eva Carswell, until Saturday, when, accompanied by these devoted sisters, we went to De Leon to the regular service. We gladly met again the dear faces we had become so devoted to during our first visit. After a most refreshing soul feast from Brother Edwards, we went home with Brother and Sister Hornsby, where we had a most pleasant visit until time to go to Church Sunday A. M. We met early, as is their custom, and sang many good songs before preaching, which was a rich feast within itself. We then had a short but very sweet and touching discourse by the pastor.

Brother Edwards and wife started that P. M. to the West Providence Association, to be held at Sny-

der. He asked me to go with them and I most gladly accepted the invitation. Oh, what a rich feast was spread all the way! We met Eld. Jack West at Abilene, had two sermons at El Bethel, two at a school house and two at Anson. It was quite a pleasant surprise that we were permitted here to visit your dear sister-in-law, Sister Little Edwards. We enjoyed our short stay with her so much. She showed me a picture of dear Sister Hanks. I have so often wished to see her, yet it seemed a remarkable providence that I should be permitted to visit her sister in the way I did. Brother Edwards and wife, Brother Galloway, wife and son, Brother Jack West, my son and I went to Sister Little's home. We were conveyed from there to Brother Hendrickson's, near McCauley. We went from there to Roby, and from Roby to Snyder, where we met a fine congregation and had a most delightful association. Twelve ministering brethren were present. There were thirteen discourses and eleven additions to the church. It surely was good to be there and sad to part with the dear ones we met with on this trip. But we were blessed to meet many of them on the 13th, 14th and 15th of August at the Duffau Association, at De Leon. The weather was very rainy and threatening all three days, yet we had a great feast. I told some of them that we had a spiritual rain, as well as natural. There were twenty-three ministers present. We were permitted to hear fourteen of them proclaim the sweet Gospel. Oh, it was a glorious feast that will be a green spot in our memory as long as life lasts. Many were heard to shout aloud the praises to God. It is one of the greatest blessings in this life to be permitted to assemble with the dear humble saints to praise and glorify His great matchless name. Oh! Brother Hanks, it was more glorious than I had dreamed.

Cecil, our son, that was with his father, seemed to feast on the sweet Gospel from the first sermon he heard. He wrote his twin brother, Cyril, to come and be with us at De Leon, so did I about July 10th. He answered us that he had previously planned his vacation. While he would like to be with us he could not; but on the 17th of July his motor car jumped the track and broke his collar bone. He was laid off for a month, and it happened in time for him to be out of the hospital and able to make the trip we requested. Strange as it was, he said the preaching sounded good and he found more comfort those three days and nights than he ever had in life. Cecil asked for a home with them Saturday night, after hearing 37 discourses; Cyril came Sunday, after hearing his 12th sermon, and asked them for a home in the church. You can imagine our joy and comfort was surely unspeakable and full of glory.

I spent one night with Brother Edward's good family. He has one of the dearest little ladies for a wife. To know her is to love her. Had an enjoyable visit with Brother Frank Bassett's good family. It is a feast to be with those good Baptists. I truly hope to meet all the saints where congregations never break up and Sabbaths never end. They re-

ceived six members at the Association, which made sixteen additions to De Leon Church within the last two months. All who read this, remember us in our far away home and visit us if ever you can.

A little sister,

LOU J. DARSEY.

San Simon, Arizona.

Eld. Lee Hanks.

Dear Brother in Christ: This is Sunday evening. A pleasant day it has been. It is our regular preaching day, and we had one of the best meetings I have ever been to. Oh, how I do love to go to meeting and find so many of our dear Lord's people out there! Oh, how I do love them! But I feel like they can't love me, for I am so unfit to be called one of them. But, oh! the sweetest hope I have is that I do know I love them. Sometimes I think it is so hard to come home from that sweet place, where Jesus shows his smiling face. Oh! my poor soul does long for the sweet home where congregations never break and Sabbaths never end. Can it ever be my home? or shall my hopes be in vain? We had a sweet meeting and one I can never forget. Our dear old pastor, Brother Ben Williamson, did preach one of the best sermons I ever heard. My dear old uncle, J. H. Gresham, led in prayer, and it seemed to touch the hearts of all. He has been the pastor for a long time before I can remember till this year, but his health failed him so he had to give up his churches. Thanks be to our dear Lord, for He has sent us another good pastor, whom we all love.

Well, I did not mean to write as I have, I only wanted to write you for some sample copies of the Messenger. I want to try to help you by getting you some new subscribers, for I have been reading your papers and think it is the best paper I have ever read. I did not know that there was ever a dear Old Baptist paper to be found, but I am proud I have found one and would be glad to do something to help it if I can. I wish you success in your efforts. Pray for me.

Your poor sister in hope,

MRS. F. P. JACKSON.

Round Oak, Ga.

Eld. Zack Hull.

Dear Brother in Bonds of Love and Fellowship in the Lord: I have received two copies of the Gospel Messenger, and from what I have read I am highly pleased with its teachings and think it will do great good to those that are seeking the ways of the truth in all its purity. It contains my ideas of the Scriptures as they have been taught us and handed down in that great Book of all books, the Bible. May you and all of its able writers live long and grow stronger in the faith, and impart it to all the hungry saints that are starving for the few crumbs they get from the Master's table. I have been so busy going from one place to another that I have not had time to examine the pages as carefully and thoroughly as I wish to. Some say we do not get enough Texas news. I think we have good sound writers in Texas,

and when they have time to think and realize the need of their teachings they will come forth with their messages of love and information to us poor, needy ones, that are hungering for the little morsels that fall to our lot. If every one will try to get some new subscribers and get the paper out of its financial trouble I think all other troubles will adjust themselves. I have succeeded in getting two new subscribers and will send out the blanks as requested, and hope that every one will bring forth good fruit.

Your unworthy sister in the Lord,
MRS. KATE MURFF.

Benarnold, Texas, R. F. D. 1.

Eld. Lee Hanks.

Dear Brother: The Apostle Peter, in one of his epistles to the brethren, said to them and for their good, "Let none of you suffer as a murderer, as a thief, as an evil doer, or a busy-body in other men's matters." A murderer, in the sense of this text, is one who seeks the downfall of his brother, as Saul, seeking to kill David, and falling on his own sword. On that he is an evil doer, evil worker, trying to cheat a man out of his liberties and rights. A busy-body neglects his own business and tries to attend to some other man's business. He is of the flesh and prompted by an Evil Spirit. We are exhorted to put off the Old Man with his deeds.

I enjoyed the last Messenger very much, especially Eld. J. H. Oliphants' article. I think he is a great man in the kingdom of Christ. I love such men.

Brother Hanks, our people want to see you again. I baptized four at the Old Mill our last meeting. We have 120 members. Our brethren I try to serve are all in peace and love the good old way.

I just returned from the St. Clair Bottom Association, in Smith County, Virginia. All was love, and the preaching was to the glory of God. Two were received by experience, and were baptized during the meeting. Those brethren love the goodness of God's house. They are orderly in doctrine and practice.

I visited the Church at Roanoke, Va., had a warm meeting with those good brethren. May God work on us that which is well pleasing in His sight, and enable us to work out our own salvation with fear and trembling and find gospel rest unto our souls. This rest is for the child of God that obeys the gospel. What shall the end be that obey not the gospel?

Affectionately,

J. R. WILSON.

Danville, Va.

I am anxious to visit Virginia and North Carolina again. You have a noble body of Baptists. L. H.

THE HOPE AND PRAYER FOR A GOOD MEETING.

The never ceasing wheels of time have brought almost into our midst a general meeting, only one more week, to be at Old Beulah. To this dear church and its precious members we send greetings and thanks. May Heaven's blessings rest upon each and every one of you, and may it be a meeting that will

never be forgotten. May it be as bread cast upon the waters to be gathered many days hence. I have tried to ask God in his great wisdom to return it to you dear people in brimming measures, the only true and living God, that we together with the blessed privilege, be permitted, by the Giver of all good, to meet in sweet love and harmony with those dear saints and tell and hear the good news. Many have been the heartaches and tears, the sorrows and prayers, many the losses and disappointments, but our hearts overflow with gratitude to the Giver of all good things for His manifest blessings to us in the past; for there has been sunshine as well as clouds in the life of us all and we humbly ask that His mercies may continue in the future as in the past, and when, sometimes, He hides His face from us for a while, may we say with meekness and sincerity, "Though He slay us, yet will we trust Him."

The most precious of all in His sight are His meek and humble saints. Oh, how sweet the tie that binds our hearts in Christian love. Let us take the sweet thought of what we assemble for. Sacred indeed is it to try to worship the true and living God. Many of the dear under-shepherds have come a long distance and turned their backs on their dear families in fear of Him, who commands them to feed His sheep, and if they feed us may God ever possess our hearts to feed them that they may feel free to feed the sheep. The way, I know, often seems difficult to them, the road, rough and stony; and yet with this great burden, as fire burning in the bones compels them to go, we ought to look upon them as the highest and yet they are the humblest of the flock. They often sing and preach as they march along and tell us of that wonderful city that is just ahead and of our hopes and dreams while wandering through the hard and stony places of life. Let us sing the good songs of feasting and rejoicing and worship Him with the voices of praise. The road that leads to that city is often rough and stony and we grow foot sore and weary, and we often look back over life's journey, but have no desire to turn back; but when we can look away to the new Jerusalem, we forget the thorny way we have come. The plains and valleys become the Garden of Eden. The blowing of the wind makes sweetest music. The falling rain is only tears of gladness. The flowers offer incense, and we are happy all the day. But more often heads are bent low in sorrow, and every heart beat is a grief burden pulsation; but the promised land is just ahead, the lights of that wonderful city we can almost see. Let us pray for these lone pilgrims, those travelers that God has directed their minds together at this dear old church, to spend and to be spent and to partake of this great blessing with the saints in light. Let us give all the praise to a great and crucified King, whom we believe to be our refuge and strength. We are all on our way to an unseen land, to a city that faith and hope tells us lies just

beyond, and we look with fear and trembling at our little offering, only a dove or a pigeon. If indeed we are worthy we are almost ashamed of our little; but how sweet that hope if it will be accepted by the one who said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And it is a holy union because Christ has raised us up together in heavenly places in Christ Jesus. W. M. Lewis.

Hazlehurst, Ga.

Weiser, Ida.

Elder Z. C. Hull:

Dear Brother: I received the Messenger for June and July as a subscriber. There are some good Baptists in this Western country. Brother Webb, of Weiser, is one of them, and I have him to thank for the Messenger for the ensuing year. If these two numbers are a sample I shall be well pleased.

We have a small church here in Weiser; the closest church west or south of us is 125 miles; the closest church south or east is 300 miles, at McCammon, Ida. They sent for me to come and visit them last June. While I do not go much on account of wife being helpless, yet I was blessed to go and visit them. They are but few, yet a living few,—this they proved by their works. They have faith, How do I know? "Neglect not the assembling of yourselves together." They were there. One sister, forty years old, came fourteen miles on horseback. Two of the members came by wagon fourteen miles. They communed and washed one another's feet, thereby showing their faith by their works. They knew of my affliction; they bore my burden. "Bear ye one another's burdens," etc. In our meetings the dear Lord was with us and caused our cups to run over—they must have been full or they could not have run over.

I have told you of the church, now I will tell you of myself. I enjoyed trying to preach to them, and often on my way home caught myself singing. I do love to sing as I go home from meeting. Our little church here at Weiser believes in an Almighty God and all His attributes are even. We do not believe the sons of God should marry the daughters of men, but that the children of God should stay out of all men-made institutions. We do not feel that we can worship God with music made by a thing without Spirit or understanding. We believe that God through Christ saves His people both in time and eternity. We believe in feet-washing and to show our faith by our works, for "faith without works is dead, being alone."

Our meeting here, in Weiser, is the second Sunday and Saturday before in each month. We are too far away to ask brethren to come; but should any brother or sister be coming by we surely would be glad to have them visit us.

Yours in the hope of a better resurrection,
T. E. Atteberry.

Eld. Lee Hanks,

Most Noble Brother in the Lord:

Will you allow such a poor, repenting sinner to come and drop a few lines to you and ask you to please allow it to appear in the columns of the dear Gospel Messenger? Eld. R. S. Farrow, who lives in Galveston, Tex., and I have just arrived here at Texarkana from Bethel Church, La., where I, in my weakness, am trying to serve this little happy band of believing children of God, and we feel the dear Lord is graciously good and kind and mindful of us poor, thirsty sinners. Elders R. S. Farrow, J. H. Veach, L. W. Alman and I, and Deacon J. M. Wiggins formed ourselves into presbytery in order to ordain a deacon. Upon examining Brother T. W. Kent, we found him a worthy brother and fully qualified for the office of deacon. Then, as the Savior instructed His children to do, we went in the sweet communion service, eating the bread and drinking the wine and falling upon our poor, bended knees at our dear brethren's feet and washing them. We felt the dear Lord was blessing us in our very souls and was by our side; and again our poor hearts were refreshed when our dear loving Sister, Eugenia Kent, came back to her dear home, Bethel Church, confessing her wrongs, having been led off by those who oppose us most bitterly. We were made to praise the dear Lord for opening her eyes again and enabling her to see her wrongs and giving her a tender and forgiving heart to come back to the dear church of God. God bless her tender heart. Dear brethren, I have been laboring at their little church, trying to cause them all to stand together on the Old Ship of Zion, upon which they embarked. I feel to praise God aloud for giving me the sweet assurance that as poor and little as I feel to be my poor labors in the ministry are not all in vain. I feel the tide has reached its height in this, our little Association, the Louisiana Association. Elder R. S. Farrow came home with Eld. J. H. Veach, where we had a glorious feast again. This church is Elder Veach's home church, Cool Springs. We labored three days, and we feel to thank God in refreshing our poor hearts again. Three joined the church; Sister Bettie Stone, Sister Anna Blackman and Sister Lillie Horn. We were blest to follow them to the water's edge and see their pastor baptize them. Oh! a beautiful sight and a precious thought to know and see God's precious children coming home.

I feel that I could write on and never stop, but I have made this too lengthy, I fear. While Brother Farrow and I are waiting here at Texarkana for our train I feel a deep desire to write a few lines in regard to our good meetings, feeling that it might comfort others. Our next stop is Maud, Texas, where Brother McDougald will meet us. We expect to remain with those brethren three days, and then on to Eld. D. W. Stanley's Association, then to Eld. W. F. Baker's Association, of Texas. I pray the dear Lord will lead and guide us in the way of all truth and keep us humble and enable us to preach Jesus and Him crucified.

I will close by begging all who may read these few feeble thoughts of mine to pray for us.

H. M. WOODS.

Minden, La., Route 2, Box 23.

Dearly Beloved Brethren and Sisters in Like Precious Faith:

So many times have I been with you in sweetest meditations and, I hope, communion in the spirit of our elder brother; but, have been so harassed with doubts and fears, trials and temptations, I have hesitated to come before you in correspondence. So many have asked of me and have written me sweet encouraging letters begging me to continue my letters as I felt impressed; but, oh! the fear that I undergo in thinking of the high esteem in which the weak afflicted poor hold me, and me such a poor, weak, ignorant, imperfect, fallible creature. I fear that you are deceived in me.

I have undergone a long, dark, winter season of late; it seems my energy is all gone and I am groping about in darkness, wondering what the end will be, still I cannot pass mercy's door but what I fall down in deepest humility and distress and beg the Lord to still be gracious to me. Seeing and feeling myself so poor and needy, I cannot so much as claim the honor some people claim to themselves of praying continually. If not mistaken altogether, necessity brings me down and there is a spirit of prayer given me and then I approach my blessed Father as nothing, less than nothing and altogether vanity, yet rejoicing that He is so rich in mercy and so powerful in strength He can raise my poor frail mortality so that I can praise Him with all my powers. In thinking over my various conflicts I feel sometimes to be alone, but there have been people and are today that can fellowship me for what they see manifested in me of my blessed Savior. As I talk with those who seem so Christ-like and so much endowed with heavenly wisdom, often they break down with tears, telling of their short-comings. I cannot see why they have to mourn and weep as I do because their walk and talk seem so lovely to me that I long to be like them. I am glad I can see my precious kindred my superiors, for then I can obey at least one injunction of Holy Writ,—“In lowliness of mind, ever esteeming others better than ourselves.”

Dear brethren and sisters of the Primitive Baptist faith and order, I feel to beg a continuance of your forbearance and forgiveness. I realize that I indeed am weak, but you are strong. I do not wish to err away from the blessed fellowship and Christian love of any of you, so if I say or do anything in that direction it will be done ignorantly on my part; so I beg you again to watch over me and point out my mistakes in love. I do not feel that any sacrifice will be too great for me to make for the welfare of Zion.

The more of the opposite views of salvation I hear the more I love the blessed truths advocated by the Old School Baptists. It has been my lot to live in a community this year where there are practically no Old Baptists. They are good folks, and many, I be-

lieve, have the love of God in their hearts, but they argue that salvation is entirely dependent upon their accepting Jesus and upon their good works in general. We have to go fifteen miles to eat with our Father's children, but oh! the feast is so sweet and the food so nourishing the distance is not in the way.

The dear Lord willing, we'll leave here this winter and move back near papa's. It will be spring before I can go, as I have contracted to assist here in the school. I am anxious to go back among the people who received me into the church and to have them visit us in our humble home. I know I have not but one life to live and I would rather spend that one in some place where I can enjoy my religious life than to live in some other place where the dear Old Baptists are not known in prosperity and worldly honor. I must say, "Farewell in the sweet promises of God."

Lovingly in hope,

MRS. LESSIE JOLLY MITCHELL.

Pittsboro, Miss.

Eld. Lee Hanks,

Greenville, Fla.

Dear Brother:

I will write a brief sketch of my recent visit in the Flint River Association, where I met with a number of God's humble poor. I was made to rejoice in the God of my salvation. On Friday before the fourth Sunday in July I left my home and went to Climax, Ga., and on Saturday A. M. was conveyed to Pisgah Church on the car with a precious Brother Thomas. There I enjoyed a good meeting. I met Elders Jowers and A. J. McLeod, the pastor, and we had the pleasure of speaking to an orderly congregation Saturday and Sunday. Then I spent the afternoon and night with Brother Lonnie Harrison and they were so good to me. Monday A. M. Brother and Sister Harrison took me to Tired Creek Church, where I enjoyed good meetings. There are a number of good Baptists in that country. I spent the afternoon and night with dear Brother Elmore and family and enjoyed being at their home so much. I was accompanied next day by Brother Elmore and family and enjoyed being at their home so much. I was accompanied next day by Brother Elmore and three little daughters to Popular Springs Church, where we met a few faithful old soldiers of the Cross, and after service spent the afternoon and night with Brother W. B. Fincher, near Cairo, who is a very progressive farmer. On Wednesday A. M. I had the pleasure of riding with Brother Fincher and son to Whigham, where we were joined by dear old Brother Hollingsworth and went out to Trinity Church and had a good meeting. Then Eld. Hollingsworth and I visited his son's home, where he spoke of his long continued labor in the service of God. We realize that he has fought a good fight, has kept the faith, and is now ready to be offered up where there will be no sorrow, pain, nor death, but will all be life, peace and happiness. Oh, that I could be such a man as I think he is. He is past his eighty-sixth

year and is yet able to travel around and preach. He is yet serving churches. On Thursday we went to Mispah Church, where we tried to speak to an orderly congregation, and after service took dinner with Brother H. R. Adams, and there parted with the dear old father in Israel. I came back to Bro. R. C. Hollingsworth's and spent a pleasant visit with them, and on Friday I was accompanied by Bro. R. C. Hollingsworth and Brother Connell to Prosperity Church. There I met Eld. Jowers and Eld. A. J. McLeod, and, after speaking to an attentive congregation, joined Elder McLeod on a visit to his home at Climax. At his home I enjoyed watermelons and refreshments and a good night's rest. On Saturday morning we went to Piedmont Church, where we met Elder Moneyham, an old soldier of the Cross, and had a good two days' meeting. I visited the home of Elder Moneyham and Bro. I. M. Maxwell, where we enjoyed the company and refreshments to the greatest extent of enjoyment; then after dinner I joined Elder McLeod to his home at Climax, where I was well cared for until Monday A. M. I came back to my dear little family at Greenville and found all well, for which I hope I thank the good Lord for His tender mercies to the children of men. I will be fifty-nine years of age if I live to see the sixteenth day of October, 1920, and this is my first visit out of my own State among my brethren, and I want to thank them all for their kindness to me. I feel to be less than the least of all saints.

E. S. W. HOLLAND.

Dear Brother Hanks:

I am glad to know you and Brother Taylor are to visit our churches of the Flint River Association. I will publish your appointments with great pleasure. The Harmony Association was one of the loveliest places I ever visited. It looked like God opened His fountain of love and just let it flow into our hearts until our souls run over with joy that is unspeakable. I also attended the Pilgrim's Rest Association, held in Jacksonville, Fla., one week before the Harmony. It was indeed a place of joy. I hope to meet you soon. I pray God's blessings on you dear servants that He may prosper your way. Remember me and my children at a rich throne of grace.

Your little brother in hope,

A. J. MCLEOD.

Climax, Ga.

Dear Brother Hanks:

We are glad you and Eld. J. A. Taylor will be with us fifth Saturday and Sunday at Mars Hill. We are sure proud of your coming. It was given out today at Bro. Wallace's appointment.

We had a good association. There were thirteen visiting and corresponding ministers, and, if I am any judge, they did some able preaching.

Now, Brother Hanks, I hope you will be sure to come. I think Bro. Wallace is a good man and an excellent preacher.

Your brother in hope,

B. D. JONES.

(Continued from Page 13)

thought of offering his resignation. But while he hesitated, a pious old sister visited the pastor's wife, and of course they discussed the situation. But before leaving, the old sister asked to see a pair of the pastor's old pants. The wife brought the pants, and the old sister found and pointed out the secret of the trouble. The seat of the preacher's pants was worn out, and the knees were still good. Moral: He had sat too much and had kneeled too little.—Selected.

Eld. Lee Hanks,

My dear Brother in the Lord:

I have just finished reading my paper, "The Gospel Messenger." I feel to say it is worth the year's price to me, for I realize more and more every day I live that I am a sinner; and if I am saved at all it is by the grace of God, and not of works lest I should boast. I feel to know that all I do and say is mixed with sin.

Yes, Jesus knew His people before He left the shining courts of glory to come down here into this world to suffer, bleed and die on the rugged tree of the Cross that His people should have life. What a blessed Savior we have! and oh, how little it makes me feel to realize that even to each breath I draw is a blessing from Him! For we read that every good gift and every perfect gift cometh down from above, from the Father of light in whom there is no variableness, neither shadow of turning. What a blessed Savior we have! One who is able to save all that truly call upon Him. May He ever give His dear children all over the whole world a sufficiency of His grace to ever keep them humble and at each other's feet, esteeming each other better than themselves. Just as long as we are thus kept we give no trouble in the churches. We should look over each other for good, and pray one for another, thus fulfilling the law of Christ.

May the richest blessings of God, "through Jesus," rest and abide with the household of faith is my prayer.

Your little brother if one at all,

JOSEPH D. ELY.

Rocky Mount, N. C.

Dear Brother Hanks:

I write to tell you of our good meeting at Irvine third Saturday in September. I baptized Brother Metcalf, who joined when you were here with me, also the two sisters who joined on Sunday of the Association, and a Brother Reed and his wife, who joined on Saturday of our Irvine meeting and was baptized with the others, making in all five. Had a good crowd and much interest, for which I thank the dear Lord. With much brotherly love,

J. N. CULTON.

Richmond, Ky.

EXPERIENCE.

Eld. Lee Hanks,

Dear Brother:

I will try to write what I hope has been the dealing of the Lord with my poor soul.

From early childhood I have had serious thoughts of death and, after death, the judgment. My very earliest troubles were an awful fear and dread of punishment. At that time I did not so much wish heaven as to escape punishment. I wanted and intended to be a Christian, so time after time I would begin to try to do good and gain favor with God, every time becoming more and more alarmed. I went on this way for several years, and so great was my feeling of guilt and condemnation that I did not understand the cause. I was in trouble and distress most all the time. A place of solitude was a most welcome friend. Then I would often try to pray, asking God to be merciful to me, a poor sinner; but not until the 26th night of July, 1920, did I receive any relief. I was brought to the conclusion that my case was an outside case and that there was no hope for such a sinner as I, but, thanks be to God, at the moment I was made to give up in despair I was made happy. Everything looked new and so pretty, I never will be able to tell how happy I was. I only knew I was made to stand still and see the salvation of the Lord. I thought that all doubts and fears were gone and that I would never have any more trouble, but since then I have often been cast down wondering if I was deceived. But I always look back to that sweet hope which I hope was given me by the grace of God.

I have told you a little of my life and if it is not an experience of grace I have none. I wish to say I found rest when I offered myself to the dear old Church and was received and baptized. Let me admonish every little bleating lamb to go home to his friends and tell them what great things the Lord has done for him. The Old Baptist Church is the friend to such ones. I beg an interest in your prayers. I feel to be the chief among sinners, saved by grace if saved at all.

RUTH CHEATHAM.

Macon, Ga., Jeff Davis St.

Dear Brother Hanks:

I hope you and yours are well and that the blessed sweet Spirit of the dear sweet Redeemer is resting upon you, for where the Spirit of the Lord is there is liberty. Please pray for me that the dear Lord may keep me as the apple of His eye and all of His children. I do hope I am one of His, but if indeed I am I am less than the least. I am so poor, unworthy, and sinful. Dear esteemed brother, for you are such a blessed gift to the Church. You go forth proclaiming the blessed sweet tidings of the Son of God. I hope the Lord will bless you, yours, and all of His dear children.

A brother in hope,

Reidsville, N. C.

W. J. CARTER.

Eld. Lee Hanks.

Dear Brother: I am so well pleased to get a card from you that I cannot express in words how I feel. I have craved to write you and ask you to pray to the God of all the earth in my behalf. I know that he is the only one that can save sinners of Adam's race. If I am saved it is by grace alone and not by any works or deeds that I have done, but by the blood of Christ alone.

I hope the Lord will bless you to visit North District and Tates Creek this year. I would be glad to meet you there and visit Brother Miracle's home. Can't you come to Powell's Valley this year? Don't forget to pray for me when at the throne of God's grace.

Yours with loving kindness,

J. H. WILSON.

Oaks, Ky.

Dear Brother Hanks:

You will find enclosed One Dollar and Fifty Cents (\$1.50) money order for the Gospel Messenger which I received last evening. I had read the one you gave me and was reading it over again. It is just like reading the Bible. We always find something new and so much comfort to my poor soul. Dear Brother Hanks, it did me so much good that you visited our little Church and delivered such good sermons to us. Your work of presenting the Dove I thought was the grandest thing I ever heard. Oh, how true that is! I have visited lots of different churches and seemingly they all swallow each others dope, but the dear Old Baptists, and they are not used to being fed on scraps and, therefore, they don't eat scraps. It must be the Gospel preached in its purity for the dear old Primitive Baptists. And when I visit other churches and see and hear such it makes me a stronger Baptist than ever. I can't thank my blessed Lord enough for the light He has given me, yet I pray for a better understanding and knowledge of His blessed Word. I saw Brother Turnipseed's writing and it did me good to read it. I am well acquainted with him and family. They have visited at my father's home at Ward, Ark., a number of times. My father was pastor of Antioch Church there, which now is as Sardis Church.

Well, I will close with these few lines. If they are no more profitable to you than I feel they are, it is enough. Hoping to have you visit us again and wishing you good luck through your journey of life, I am,

An unworthy sister in hope,

MRS. J. W. LUTHE.

Parkersburg, Ill.

What is wrong to fellowship in one Old Baptist Church is wrong to fellowship in any Old Baptist Church on earth. False religion is disorder, let it be open or secret, and should be withdrawn from. "Withdraw yourselves from every brother that walketh disorderly."

L. H.

OBITUARIES

STEPHEN M. ABERNATHY

Stephen M. Abernathy, son of Thomas and Elizabeth Abernathy, was born Oct. 1, 1855. He was married Nov. 23, 1876, to Miss Janie Reed. Five children were born to this union; three boys, Andrew, Arthur and Remey, two girls, Mrs. Andrew Sprewell and Mrs. G. T. Reeves. There is left to mourn his loss, his devoted wife, Sister Janie Abernathy, and the five children. There are also two brothers, J. T. and Joseph Abernathy, and three sisters, Miss Sarah Abernathy, Mrs. H. G. Mitchell, of Smyrna, Ga., and Mrs. S. W. Brimer, of near Roswell, Ga.

Brother Abernathy joined the Church at Cross Roads in August, 1881, and was a faithful member until his death. Brother Abernathy is not only missed by his relatives, but by a host of friends. He was a man that loved the Church. He was faithful to the cause and unless hindered by illness, he was always present at the regular meetings. He was also the very efficient and faithful Clerk of the Church at Cross Roads. Brother Abernathy was buried on the fourth Sunday in July at Cross Roads. The burial service was conducted by the unworthy writer. The attendance was very large, which was indeed an evidence that his life had been on a high plane, and was without reproach. His manner of life should be a great consolation to the bereaved ones.

May we all be enabled to live the life that Brother Abernathy lived so that when we have to depart this life, we will be prepared to meet God and lay down in peace to await the Resurrection when our mortal bodies shall put on immortality and natural bodies shall be raised spiritual bodies, then souls and bodies will be reunited to the everlasting praise and honor of God.

Z. C. HULL.

ELIAS BOWDEN

At his residence near Cottage Grove, Tenn., February 26th, 1874, Elias Bowden died. He was born January 1, 1814, in Wake County, N. C., and came to Henry County, Tenn., when quite young, where he lived till the time of his death; and, by his industry and honesty, he drew around him a large circle of friends and admirers, who now mourn his loss. In his death his family loses a kind, affectionate, and provident husband and father, and the community, a good, peaceful and quiet citizen. Mr. Bowden never attached himself to the church, but was a sound, firm believer in the doctrine and order of the Primitive Baptist Church.

DEACON R. M. AUSBON

Robert McDonald Ausbon was born near Plymouth, Washington County, N. C., January, 1868, and died in Hobgood, N. C., October 16, 1919. He was married to Mamie E. Heyman, April 27, 1898. Six boys were born to them, four of whom are living. He and his wife both joined the Primitive Baptist Church at Mt. Zion, Halifax County, N. C., first Saturday in September, 1910, and were baptized the following Sunday morning by their beloved pastor, Eld. W. B. Strickland. He was a farmer and a rural mail carrier for fourteen years, a noble man, a good husband, a kind father, and could be trusted in every vocation he occupied. Too much could not be said of him, for he was one of nature's noblemen; and we believe that, on the resurrection morn, he will be one among the number who will rise in Christ. The wife and children have lost a kind indulgent father, and the church, a good member.

Written by request of his dear wife.

Affectionately,
ELD. W. B. STRICKLAND.

HENRY PIPPIN.

Henry Pippin was born September 20, 1900, and died February 14, 1920. He leaves to mourn his death father, mother, five sisters and two brothers. On February 1st he was taken with influenza at Sister Wilson's home at George, Texas; got able to go home; but then took pneumonia. He seemed to be warned and impressed as to his death and would not consent to have a doctor. But one was called anyway, and when his mother so informed him he said to her it would do no good.

He loved to sing in "The Good Old Songs," and would sing "Shed Not a Tear O'er Your Friend's Early Bier," and then say, "That is my song." And it was the last song he tried to sing. He never joined any church, but was of good and quiet demeanor; and, in his last conversation with Sister Wilson, he said he had a sweet hope, which greatly consoles her.

His body was laid to rest in Beck Prairie Cemetery (a large concourse of people, friends and relatives, were in attendance) there to await the resurrection, when it shall be changed and fashioned like unto Christ's glorious body. I think that the sorrowing family and friends should rejoice, though naturally grieved, because of the bright evidences this dear boy left behind him. Surely he must be "in heaven above, where all is love."

J. C. DENTON.

Longview, Texas.

BEN LONG WEAVER

It is with a sad heart that I write of the death of one who felt so near and dear to me. He was born April 22, 1916. He was taken very ill early Saturday morning, and suffered awfully until Monday A. M., when our blessed Savior came to his rescue and relieved the last pain. He was laid to rest in the family burying ground Tuesday P. M., December 30th, to await the resurrection morn, making his stay on earth three years, eight months and seven days. He leaves father, mother, five sisters, one brother, and grandmother to mourn his loss.

Ben Long was a bright child. I loved him dearly, and I am sure I got the same in return. He was loved by all who knew him. I shall think of him and love him as long as memory lasts. We hated to give him up. All was done that physicians and kind friends could do, but to no avail; the Lord knew best.

Written by his sorrowing grandmother,
MRS. MARY ELIZA WEAVER.
Robersonville, N. C.

ELDER J. P. OWENSBY

We, the Primitive Baptist Church in Cades Cove, do agree to write our beloved Sister Nellie Owensby a letter in regard to the death of her dear husband.

Whereas, it pleased God in His wisdom to call from us our beloved brother and pastor, Eld. J. P. Owensby.

And, whereas, this precious man of God lived about four years, an humble, zealous, true and devoted member of the Primitive Baptist Church.

And, whereas, his usefulness was universally felt, and his precious godly life yielded such an influence in uniting the brotherhood and promoting the Gospel of Christ to the upbuilding of Zion.

And, whereas, we feel it our duty to express our deep regret and great loss in his death.

Yet though in words we, as a church, cannot express our great loss and feeling. He was so dear as a pastor. Yet though he is absent from us today, we still remember his consecrated life and devotion to the church.

And, whereas, his wife and little children, together with the church, have sustained such a great loss we offer this tribute of respect and condolence to his dear wife and children, and also to his father, mother, brothers and sisters.

This done and approved of by an act of the church. The church appointed a special committee to attend to this matter.

J. W. ROBERTS,
J. N. LEDBETTER,
ABIE GREGORY,
Committee.

DORA GAY

The subject of this sketch was born in Emmanuel County, Georgia, July 26, 1886, and died December 19, 1919. She was married to D. W. Gay, who survives her. To this union were born two sons. Her maiden name was Dora Hendley. She joined Bethel Primitive Baptist Church October 17, 1915, and was baptized the 18th by Eld. J. B. Wilson, the pastor of Bethel Church. She was a noble woman, a devoted church member, wife and mother. To know her was to love her. She loved her church and attended her meetings as often as it was possible for her to do so. We have every reason to believe that she is basking in the sunshine and sweet smiles of our Savior's love. We can imagine that we can see her at the portals of glory, enjoying the fruits of her labors and smiling those same sweet smiles she wore while here upon this low ground of sin and sorrow.

We can truly say that the church lost a noble member, her husband a loving wife, and her children a tender mother; but while we feel this deep down in our souls we surely can say that our loss is her eternal gain. The funeral services were conducted by her loving pastor, Eld. J. B. Wilson, in the presence of a host of sorrowing relatives and friends. To the bereaved husband and children, I will say, "Look away from this unfriendly world and hope to meet her once more where there will be no more briny tears, no sad good-byes, and where death and pain will never come." She was laid to rest in Bethel Cemetery, on December 20, 1919, to await the glorious resurrection morning, when we hope for her to arise in the likeness of the blessed Jesus.

Written at the request of the Church and her husband by her pastor,

ELD. J. B. WILSON.

DEACON JAMES WILSON

The subject of this sketch, Deacon Jas. Wilson, was born January 27, 1847, in Johnson County, Georgia, and was married to Miss Martha E. Greenway on July 4, 1869. To this union were born nine children, four sons and five daughters; and two sons and one daughter preceded him to the grave.

Brother Wilson joined the Primitive Baptist Church at Samson, Johnson County, in his early age, and was baptized by Eld. D. J. Lamb. He was soon ordained to the office of deacon by Elders D. J. Lamb, J. S. Smith and Nedam Bryant, which office he faithfully filled for forty-one years, being at his post of duty whenever he felt that his assistance was needed or whenever called upon to do so. He was ever faithful to all of his church duties, and seemed to greatly enjoy the services of the Master. He stood faithful, and ever contended for the "Old Paths," ever looking unto Jesus as his Shepherd. He was a faithful and kind husband, father and neighbor. He lived to see all of his children join the Primitive Baptist Church and to see two of his sons called to the ministerial labors, one of whom was serving the church of his membership when he was called home on January 23, 1920.

We feel that the Church has lost a bright, shining light, and the neighborhood a warm friend and a good neighbor; but, while we feel this deep down in our very souls, we feel that our loss is his eternal gain. After the funeral services, which were conducted by Eld. S. M. Anderson, he was laid to rest in Bethel Cemetery on January 24, 1920, to await the glorious resurrection morning when we feel that he will arise and ascend to the Father with all the holy angels, where he will ever be able to sing around the glorious throne of God.

So we will say to the bereaved and loved ones to mourn not as one who has no hope, but imitate the virtuous life of this dear man of God and thereby leave a clean record and a host of sorrowing loved ones and friends when you are summoned away to give an account of your behavior here.

Written by order of Bethel Church while in conference.

J. B. WILSON, Summit, Ga.
J. R. HILL, Kite, Ga.
Committee.

THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Fore-knowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteousness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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